



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

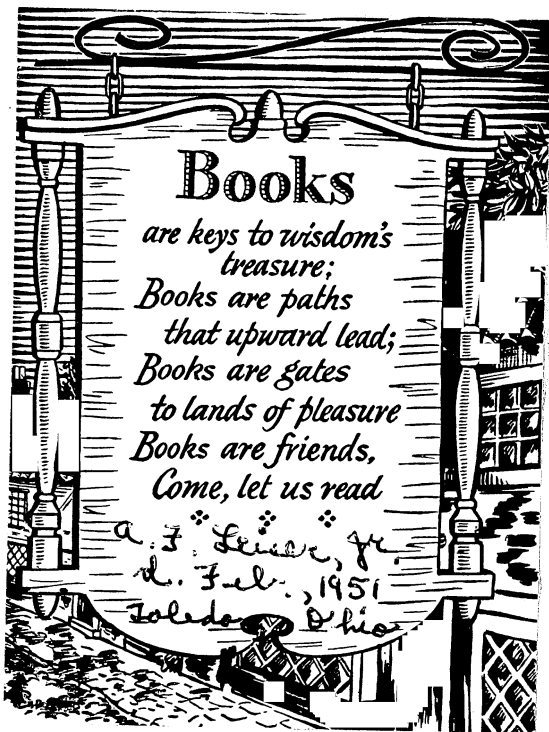
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



Books

*are keys to wisdom's
treasure;*

*Books are paths
that upward lead;*

*Books are gates
to lands of pleasure*

*Books are friends,
Come, let us read*

A. J. Leiser, Jr.

d. Feb. 1951

Toledo, Ohio

This volume is presented with
the compiler's respectful
compliments to the Right-Hon.
John Morley, M.P., in the
hope that ~~it~~ he may be one
of the seeming few who
regard Indexing as a work
worthy of encouragement &
pursuit.

Nov. 1892.

THE SPECTATOR

A DIGEST-INDEX

In Large Crown 8vo, Cloth, price 3s. 6d.



THE SPECTATOR.

A NEW EDITION,

REPRODUCING THE ORIGINAL TEXT, BOTH AS FIRST
ISSUED, AND AS CORRECTED BY ITS AUTHORS.

WITH INTRODUCTION, NOTES, AND INDEX,

By HENRY MORLEY, LL.D.,

*Emeritus Professor of English Literature, University
College, London.*

GEORGE ROUTLEDGE AND SONS, LIMITED.

THE SPECTATOR

A DIGEST-INDEX

BY

WILLIAM WHEELER

Μέγα βιβλίον μέγα κακόν

DIVIDE ET IMPERA

LONDON

GEORGE ROUTLEDGE AND SONS, LIMITED

BROADWAY, LUDGATE HILL

MANCHESTER AND NEW YORK

1892

828

A225bp

1868

Endeep

LONDON :

BRADBURY, AGNEW, & CO. LD., PRINTERS, WHITEFRIARS.

Gen. lib
Gift in Memory of
Andrew F. Leiser
11-20-51

TO

BIBLIOGRAPHERS, LIBRARIANS, INDEXERS,

AND OTHERS ENGAGED IN THE ART OF RECORD,

THIS BOOK IS

Respectfully Inscribed

BY

THE AUTHOR.

PREFACE.

THIS little volume, the outcome of a number of careful and laborious experiments with some famous books, and of some years of daily practice in the compilation of Subject-Indices to less interesting matter, has a twofold aim.

It is primarily intended as an Index, Key, or Companion, to Steele and Addison's *Spectator* (Professor Morley's edition, published by Messrs. Routledge and Sons, but beyond this the compiler has been animated by a desire to ascertain whether it would be possible—

- (1) to make a complete and orderly survey of any book ;
- (2) to secure uniformity of plan in Indices or Surveys prepared by different persons ; and
- (3) to provide an endowment for a general enterprise in this direction by making a Digest-Index attractive enough to be a readable, saleable book on its own merits, apart from its function as a key to another book.

It would be ridiculous to pretend that these high aims are accomplished here. There will, however, be sufficient ground for satisfaction if this book is deemed a worthy companion of a favourite English classic, and is the means of arousing interest and activity in the neglected but surely important Art of Record. It is no less strange than significant that almost the only works that have hitherto been thought worthy of any serious attempt at thorough analytical Indexing are the Statutes, the Law Reports, and Parliamentary papers, a field in which much splendid though little regarded work has been done, and in which much, especially in the direction of unification, remains to be done ; but which, wide as it is, can hardly be said to include all that in the Realm of Knowledge is worthy of careful record. This is the more surprising seeing that the necessity of some effort towards mitigating the evils arising from the hugeness of the World's Library and from the "ill-tradition of knowledge over from hand to hand"—(BACON)—has been pressed, and strongly pressed, by more than one authority.

Bacon, in his *Advancement of Learning*, granting more than one need claim, says :—

“Another error is a conceit that of former opinions or sects, after variety and examination, the best hath still prevailed and suppressed the rest ; . . . for the truth is that time seemeth to be of the nature of a river or stream, which carrieth down to us that which is light and blown up, and sinketh and drowneth that which is weighty and solid.”

And, again, in perhaps the most pregnant sentence to be found in that work :—

“I am persuaded that if the choice and best of those observations upon texts of scripture which have been made dispersedly in sermons within this your Majesty’s island of Britain by the space of these forty years and more, leaving out the largeness of exhortations thereupon, had been set down in a continuance, it had been the best work in divinity which had been written since the Apostles’ times.”

The following passage, taken from Milton’s *Areopagitica*, is strikingly applicable to the diminution in the vitality and power of books, caused by overcrowding and by the lack of that light which a Digest-Index alone can give :—

“For books are not absolutely dead things but do contain a potencie of life in them to be as active as that soul was whose progeny they are ; nay, they do preserve, as in a violl, the purest efficacie and extraction of that living intellect that bred them. As good almost kill a man as kill a good book ; who kills a man kills a reasonable creature, God’s image ; but hee who destroyes a good booke, kills reason itself, kills the image of God, as it were in the eye. Many a man lives a burden to the earth, but a good booke is the pretious life-blood of a Master-Spirit, imbalm’d and treasur’d up on purpose to a Life beyond Life. ’Tis true no age can restore a life, whereof perhaps there is no great losse ; and revolutions of ages doe not oft recover the losse of a rejected truth, for the want of which whole nations fare the worse.”

Addison, in *Essay No. 124 of the Spectator*, takes up the tale and comes perilously near the view that books, like living matter, should have but a limited period of individual existence, to be followed by decomposition, in the course of which the finer parts would be separated from the baser and rise to a new sphere of service.

“Were all books reduced to their quintessence many a bulky author would make his appearance in a penny paper. There would be scarce such a thing in nature as a Folio. The works of an age would be contained on a few shelves ; not to mention millions of books that would be utterly annihilated.”

In our own times we have an eloquent lamentation on the part of Mr. Frederick Harrison, which probably represents the convictions of all those who look upon books in a serious light and are anxious that the thoughts and experience of past generations should be readily and in fullest measure at the service of the present. It mentions no remedy for the evil it depicts, but suggests to the mind the necessity of a division of labour in the literary world, to free the thinker from the toilsome task of quarrying and carrying the marble on which he has to work. The passage is as follows :—

“Every book that we take up without a purpose is an opportunity lost of taking up a book with a purpose. Every bit of stray information which we cram into our heads without any sense of its importance, is for the most part a bit of the most useful information driven out of our heads and choked off from our minds. It is so certain that information, that is, the knowledge, the stored thoughts and observations of mankind, is now grown to proportions so incalculable and prodigious, that even the learned whose lives are given to study can but pick up some crumbs that fall from the table of truth. They delve and tend but a plot in that vast and teeming kingdom, whilst those whom active life leaves with but a few cramped hours of study can hardly come to know the very vastness of the field before them, or how infinitesimally small is the corner they can traverse at the best.

“We know all is not of equal value. We know that books differ in value as much as diamonds differ from the sands on the sea-shore And thus I come often, in my less hopeful moods, to watch the remorseless cataract of daily literature which thunders over the remnants of the past, as if it were a fresh impediment to the men of our day in the way of systematic knowledge and consistent powers of thought : as if it were destined one day to overwhelm the great inheritance of mankind in prose and verse.”

Cardinal Newman brings the matter down to the level of practical enterprise and recommends a work of which Indexing or Surveying must indubitably be the first stage, and indeed every stage but the last.

“We have a vast inheritance but no inventory of our treasures. All is given us in profusion : it remains for us to catalogue, sort, distribute, select, harmonise, and complete. We have more than we know how to use ; stores of learning, but little that is precise and serviceable ; Catholic truth and individual opinion, first principles and the guesses of genius, all mingled in the same works, and requiring to be discri-

minated. We meet with truths overstated or misdirected, matters of detail variously taken, facts incompletely proved or applied, and rules inconsistently urged or discordantly interpreted." ("Prophetical Office." The passage appears also in the "Apologia" as a quotation).

These passages, in which the Realm of Knowledge is taken as a whole, and regarded as a territory to be systematically and thoroughly surveyed, or a mine to be methodically worked, suggest clearly enough an enterprise which, on account of its almost appalling magnitude, one would be slow to definitely propose, unless in the manner attributed to Lord John Russell, on a famous occasion, by "Punch." Nevertheless, the undertaking presents no absolutely insuperable difficulty to one hopefully viewing the possibility of the federation, national and international, of the forces already engaged independently in the work. If a united mission of light to Book-land should fail, the cause of failure is not likely to be found in the want of workers. It is fortunately unnecessary, however, on the present occasion, to claim more for the authorities cited than that they together form sufficient warrant for the opinion that Indexing, the Art of Record, the work of bringing the treasures of knowledge to light, is work well worthy of all the skill, care, and patient industry that can be bestowed upon it. One might go even so far as to say that a thousand books of the more solid sort, accompanied each with a perfect Digest-Index, would be more fruitful than ten thousand without them. What constitutes the needed perfection, and what are the means by which it may be attained, are questions which can be only briefly touched upon here, and indeed the whole matter is more easily approached from the practical than from the theoretical side.

A perfect Index may be defined as an instrument by means of which one may instantly direct to any one point all the light that the book or books indexed can throw upon that point. Every fact in the book surveyed, every opinion, chain of argument, story, or illustration, every particularly fine expression of thought, that may be of *any* importance to *anybody*, should be so recorded that it may be made to spring to light almost at a wish. To this end it is of course essential that every general heading of any possible utility should be provided and fully furnished. Further,—and on this point it is necessary to lay stress—a Digest-Index should be something more than a skeleton. It should be an epitome substantial enough to fully indicate the nature of the matter, but not so substantial as to make reference other than a momentary act. Passages selected for reproduction verbatim in order

to add vitality and interest to the work might be so printed as not to interfere with the orderly arrangement of an Index. And, lastly, a perfect Index would be so ordered as to encourage and invite reference, and be so complete that absence of mention in it might with confidence be taken as proof of absence of mention in the book indexed.

Whatever may be the scope of any efforts in this direction, the chief technical difficulties to be encountered are :—

- (1.) The complete selection of matter deserving note ;
- (2.) The naming and grouping of subjects ;
- (3.) The condensation of matter, selection of passages for reproduction verbatim, and presentation of the work in an orderly and attractive form.

For many reasons it is desirable that the survey of each book, or group of books, selected—it is not every book that could furnish matter sufficient for a separate Index—should be undertaken by a small band of persons well acquainted with and seriously interested in the author to be dealt with.

The second point, bearing in mind the desirability of securing uniformity of plan in all Indices, is one of greater difficulty, and cannot be brought to perfection until after the provision of a clean-cut terminology, or Language of Record. The need of an exact instrument does not press, however, in dealing with a single book. A deal of rough Indexing must precede the fine ; but the call would come if ever the attempt should be made to reduce, say, one thousand indices to one and so satisfy a want that is well expressed by Bacon in the following :—

“ Were it not better for a man in a fair room to set up one great light, or branching candlestick of lights, than to go about with a small watch-candle into every corner ? ”

Definition of Terms and Division of Subjects—definition, that is, which is based less upon etymological considerations or upon usage than upon other grounds—are two matters of first importance to Bibliographers and Indexers, and it is interesting to experiment upon the means of attaining them ; still more interesting, perhaps, to speculate upon the steps that would immediately follow the provision of the long-needed Scientific Language. Perhaps the ideal language of logicians may prove to be identical with the indexer's Language of Record.

Of the third stage, viz., the presentation of the work in an attractive form, nothing need be said except that upon its successful accomplishment depends commercial success.

This is a poor little book to be burdened with a mission, but there seems to be no escaping it ; for if a work of this kind is good for one book it is good for an unlimited number, and the measure of success attained here with the *Spectator* falls far short of what would be possible with extensive co-operation, careful division of labour, increased experience, and an improved instrument of language.

NOTE.

The edition of the "*Spectator*" to which this volume is a companion is that of Professor Morley ; published in one volume by Messrs. George Routledge & Sons.

The figures placed against each note or extract signify Page, Column, Paragraph ; the division being marked by dashes. The letter "n" refers to Professor Morley's foot-notes on the pages stated. The quotations, &c., at the head of each essay are not counted as paragraphs. Paragraphs broken at the head or foot of a column are reckoned as whole.

References to places in or around London are grouped under the heading "London."

THE SPECTATOR: A DIGEST INDEX.

ABB

- Abbreviation of Words.** Tendency in the English language. 201-2-4.
Abduction of a child by Gipsies. Story of an. 196-1-3.
Abilities of Men. Neglect in men to utilise their full powers. 787-1-3.
See also BENT; CAPACITY; POSSIBILITIES.
Abney, Sir Thomas. A friend of Dr. Watts. 660-1-n.
Abracadabra. History of the word. 317-2-2n.
Abraham. A tradition concerning trees. 833-1-5,6.
Abraxas. Employment of the word as a charm. 317-2-2n.
Absalom and Achitophel. Dryden's Poem. A cause of its popularity. 728-2-4.
Absence of Husbands. *See* HUSBANDS.
Absence of Lovers. *See* LOVERS.
Absence of Mind. A necessary qualification for admission to the Amorous Club. 51-2-1.
— Sir Roger and the Widow. Epigram by Martial. 173-2-2.
— An instance in a lover. 211-1-5.
— Generally; Honeycomb and other examples. *Essay* 77, p. 124.
Absolutism in Government. *Essay* 287, p. 412.
Abstinence. *See* FASTING; TEMPERANCE.
Abstracting, The work of. Custom makes it pleasurable. 640-1-1.
Abstracts of New Books. Monthly Review. 655-1-2.
Abuse. Calling names does no good. 393-2-1.
See also LAMPOONS; SCANDAL.
Academie Galante. 143-2-n.
Academy, English. Needed for the language. 202-1-5.
Academy, French. Richelieu's object in founding it. 439-2-3.
Academy (Political) of France. School for Statesmen. *Essay* 305, p. 439.
Academy of Compliments. Book in Leonora's Library. 62-2.
Academy of Painters, London. 790-1-2.
Acarmania. The lover's leap at Leucrate. 319-2-3; 325-1-4.
Accent in Speech. Observations on. 49-1-5.
Accessories in Slander. 646-2-3,4.
Accident. Its influence on a man's career. 321-1-4.

ACT

- Accident—continued.**
— Virgil stirred to activity by misfortune. 856-2-3.
— Unsummoned Genius. *See* GENIUS; GENIUSES.
— Man's need of a Higher Power for support. 421-2-2.
Accomplishments, Curious and Trifling. *Essay* 570, p. 809.
See also ATTAINMENTS.
Accounts, Keeping of. Strict honesty of the Dutch. 254-2-1.
Accursius, Franciscus. 'Græcum est, nec potest legi. 349-2-n.
Achates. Criticism of the character. 391-2-3; 561-2-5.
Achilles. Taken by some to represent anger. 267-1-2.
Acosta, Uriel. Mention, and biographical note. 307-1-4n.
Acrostics. A species of false wit. 94-2-3.
— "Torture one poor word a thousand ways." 95-2-3.
— The simple and the compound. 98-1-3.
— Inventor of. Examples in the Bible. 98-1-n.
— Periodic craze for. 100-2-1.
— Ridiculed in the Allegory of Wit. 104-1-2.
Act of Toleration. An allusion. 8-2-IN.
Act of Uniformity. 8-2-IN.; 737-1-3.
Acting. *See* ACTORS; ACTRESSES; DRAMA; STAGE.
Action(s). Be careful of design, negligent of consequences. 10-1-2.
— The supreme Rule. Satisfy your own mind. 10-1-3.
— Rules for both important and indifferent Actions. 13-2-2.
— Time and Place to be very much considered. 231-2-3.
— To bear the test of retrospection. 306-2-3.
— Ambition. Its force in men and in women. 118-2-4.
— Nobleness and felicity of the soul consist in action. 176-1-5.
— The need of a high and worthy opinion of self. 303-1-2.
— Action and re-action of Thought and Deed. 303-2-4.
— Business of mankind is to act rather than to know. 338-2-5.
— The common spring of. Ambition. 364-2-4.

B

Action (s)—*continued.*

- God the only capable Judge. 368-1,2.
- No health where no invigorating principle of action. 419-2-1.
- Pride, in some form or other, the most ordinary spring. 572-1-2.
- Bias and natural inclinations to be watched. 580-1-2.
- Relations and functions of the Passions and the Understanding. *Essay* 408, *p.* 589.
- Two principles—Self-Love, and Benevolence. 831-1-7.
- Common principles in the noble and the mean. 846-1-4.
- Man's avoidance of introspection, and pursuit of distraction. 177-2-3.
- Cause and effect. Chain of actions in human lives. 849-2-5.

See also AIM; BENEVOLENCE; END; FAME; INCENTIVES; INCLINATION; INDUSTRY; INTENTION; JUDGMENTS; LABOUR; MERIT; MOTIVE; OBJECT; OPINIONS; SELF-LOVE; SINGULARITY.

Action in Oratory. *See* ORATORY.**Actors.** (1. *Particular.* 2. *Generally.*)**1. PARTICULAR.**

- Bayes. 129-2-6.
- Betterton. 76-1-4.
- Booth. 209-2-n.; 487-1-1.
- Bullock. *See* B.
- Burkhead. 209-2-n.
- Cibber. *See* C.
- Doggett. *See* D.
- Estcourt. *See* E.
- Grimaldi. 25-1-2.
- Johnson. 209-2-2.
- Lawrence. 53-2-1.
- Mills. 209-2-n.
- Nicolini. *See* N.
- Norris. 75-1-2; 209-2-n.
- Otway. *See* O.
- Pack. 209-2-n.
- Penkethman. *See* P.
- Powell. *See* P.
- Roscius. *See* R.
- Ryan. 209-2-n.
- Scaramouch. *See* S.
- Wilks. 385-2-1; 543-1-1.

2. GENERALLY.

- Wretched tastes. Nicolini and the Lion. 24-2-3,4.
- Popularity of Ranting. 67-2-3,4.
- Petty artifices to draw attention. 209-1,2.
- Diffidence, modesty and nervousness. 330-2-2.
- Need of higher class. An empty treasury. 369-2-1,2.
- Powell's letter asking for indulgence. 417-1-2.
- Importance of the Actor's calling. *Essay* 370, *p.* 542.
- Precedence among actors. 753-2-1.
- Status. Obituary notice of Estcourt. *Essay* 468, *p.* 669.
- *See also* DRAMA; GESTURE; OPERA; ORATORY; PLAYERS; PLAYS; STAGE; THEATRE; VOICE.

Actresses. (1. *Particular.* 2. *Generally.*)**1. PARTICULAR.**

- Bicknell, Mrs. 543-2-2n.; 544-1-1.

Actresses—*continued.*

- Bradshaw, Mrs. 209-2-n.
- Cox, Mrs. 209-2-n.
- Elrington, Mrs. 209-2-n.
- Gwynne, Nell. 498-1-1.
- Hunt, Arabella. 634-1.
- Mills, Mrs. 209-2-n.
- Oldfield, Mrs. 492-2-2; 497-2-4,7; 776-1-1.
- Porter, Mrs. 535-1-3.
- Powel, Mrs. 209-2-n.
- Siddons, Mrs. 67-1-n.
- Tofts, Mrs. 38-1-2-n.; 370-1-n.; 633-2-4.
- Willis, Mrs. 209-2-n.
- 2. **GENERALLY.**
- A complaint of English audiences. 633-2-4
- Rank and Precedence. 753-2-1.

Adam. Dr. Alabaster's reading of the name.

- Could not laugh before the Fall. 318-1-1,2n.
- The character as drawn by Milton. 522-1-2.
- Sir W. Raleigh's observations on the Fall. 726-1-2.

Adda (The river). The aqueduct to Milan. 788-1-1.**Addison.** Tyer's Historical Essay on. 163-2-n.

- Prof. Morley's Introductory account. i—xxiv.
- His service under the Irish Government. 109-1-n.
- Befriended by Henry Boyle with Lord Godolphin. 247-2-n.
- Production of his "Rosamond" as an Opera. 370-1-n.
- His opinions of Milton and Shakespeare. 381-2-n.
- Discovery of MSS. of some of his Essays. 594-1-n.
- Blair's critical examination of his style. 594-2-n.
- His relations with Pope. *Notes on pp.* 756-7.
- His father's work on Barbary. 844-2-n.
- A letter to Wortley Montagu. 885-1-3.
- Charge of plagiarism against him. 885-1-4.
- His play of Cato. 361-1-n.
- Steele's acknowledgments to. 756-1-2; 789-1-2.

— Spectator's Notes picked up in a Coffee-House. *Essay* 46, *p.* 76.

— His hymn, The Lord my pasture shall prepare. 632-2.

— This hymn was twice set to music. 700-1-n.

— Hymn, When all thy mercies, O my God. *p.* 649.

— Ode, The Spacious Firmament on high. 666-1.

— Poem, How are thy servants blest, O Lord! 700-1.

— Poem, When rising from the bed of Death. 730-1.

Address, Mode of. Mr. and Esq.

- Mrs., Employment in cases of unmarried girls. 128-2-2.

Admirals. *See* SHOVEL.

Admiration. The passion for, in men and women. *Essay* 73, *p.* 118.

Admiration—continued.

- Injurious effects of misplaced admiration. *Essay 172, p. 251.*
- Weakness for applause. *Essay 188, p. 273*
- The most pleasing of the passions.

- Novelty is its source. ^{338-2-2 ; 456-1-2.}
- An explanation of its pleasing effect. ^{366-2-3 ; 873-1-4.}

- Men not always ready to admire, even when occasion be :— ^{596-1-4.}

Hor. 1 Ep. ii. 262.

"For what's derided by the censuring crowd,
Is thought on more than what is just and good." *Dryden.*

"There is a lust in man no power can tame,
Of loudly publishing his neighbour's shame ;
On eagle's wings invidious scandals fly,
While virtuous actions are but born, and die."

E. of Corke.

"Sooner we learn, and seldomer forget,
What critics scorn, than what they highly rate." *Hughes's Letters*, vol. ii., p. 222.

Cic. de Gestu.

"You would have each of us be a kind of
Roscius in his way ; and you have said that
fastidious men are not so much pleased with
what is right, as disgusted at what is wrong."
Translations of Mottoes to Essays 270, 334.

See also **DISTINCTION ; SUPERIORITY.**

Admiring the Wretched. I see men
flourishing in courts, and languishing in jails,
without being prejudiced from their circum-
stances to their favour or disadvantage ; but
from their inward manner of bearing their
condition, often pity the prosperous and
admire the unhappy. ^{10-2-3.}

Admonition. See **ADVICE.**

Adonis, Rites of. ^{436-2.}

Adrian's Death-bed. Pope's letter on.

Adulteration of Food. Suggestion for
punishment of offenders. *Essay 362, p. 529.*

Adultery. An erratum in an edition of the
Bible.—Punishment of the offence by the
ancients.—Story of Vulcan's Dogs. *Essay*
579, p. 821.

— The Innocent Adultery. A play. ^{146-1-4.}

Advancement. "He that promises him-
self anything but what may naturally arise
from his own Property or Labour, and goes
beyond the Desire of possessing above two
Parts in three even of that, lays up for him-
self an increasing Heap of Afflictions and
Disappointments. There are but two Means
in the World of gaining by other Men, and
these are by being either agreeable or con-
siderable. The Generality of Mankind do
all things for their own sakes ; and when you
hope anything from Persons above you, if
you cannot say, I can be thus agreeable or
thus serviceable, it is ridiculous to pretend to
the Dignity of being unfortunate when they
leave you ; you were injudicious, in hoping
for any other than to be neglected, for such
as can come within these Descriptions of
being capable to please or serve your Patron,
when his Humour or Interests call for their
Capacity either way." ^{404-2-4.}

Advancement—continued.

— "The famous Gratian, in his little book
wherein he lays down maxims for a man's
advancing himself at Court, advises his
reader to associate himself with the fortunate
and to shun the company of the unfortunate ;
which, notwithstanding the baseness of the
precept to an honest mind, may have some-
thing useful in it for those who push their
interest in the world." ^{420-2-5.}

Adversity. A virtuous man (says Seneca)
struggling with misfortune, is such a spectacle
as Gods might look upon with pleasure.

— Socrates' speech to his judges, on receiv-
ing sentence : No harm can arrive at a good
man whether dead or living ; his affairs are
always under the direction of the Gods ; nor
will I believe the Fate which is allotted to
me myself this day to have arrived by chance.
... But I detain you too long. It is
time that I retire to Death, and you to your
affairs of Life ; which of us hath the better is
known to the Gods, but to no mortal man.

— The post of honour, assigned often to the
best and most select spirits.—Nothing would
be more unhappy than a man who had never
known affliction.—Distribution of Good and
Evil.—Man's criticism of the ways of Provi-
dence.—A Jewish tradition of Moses. ^{339-1,2.}

— Human admiration for patient suffering.
—Without distress, danger, and difficulties,
there could be no heroes.—The mind should
be trained to bear the strain of adversity.—
The contempt of pleasure is a certain pre-
paratory for the contempt of pain.—The Stoic
philosopher, though racked with pain, main-
tains his doctrine that pain is not an evil.

— Story of a distressed family, an insulting
offer, and a manly reparation. *Essay 375,*
^{p. 548.}

— Fears, apprehension, anxiety.—Often
groundless.—The business of Religion and
Philosophy to free us from all unnecessary
anxieties, and direct our fear to its proper
object.—No adversity without its benefits.—
God the only sufficient Guide and Comforter.

— The Intrepidity of a just good Man is so
nobly set forth by Horace, that it cannot be
too often repeated :—

"The Man resolv'd and steady to his
Trust,
Inflexible to Ill, and obstinately just,
May the rude Rabble's Insolence despise,
Their senseless Clamours and tumultuous
Cries ;
The Tyrant's Fierceness he beguiles,
And the stern Brow, and the harsh Voice
defies,
And with superior Greatness smiles.

Not the rough Whirlwind, that deforms
Adria's black Gulf, and vexes it with
Storms,
The stubborn Virtue of his Soul can move ;
Not the Red Arm of angry Jove,

*That flings the Thunder from the Sky,
And gives it Rage to roar, and Strength to fly.*

*Should the whole Frame of Nature round
him break,
In Ruin and Confusion hurl'd,
He, unconcern'd, would hear the mighty
Crack,
And Stand secure amidst a falling World."*
863-1-2.

See also AFFLICTION; CALAMITY;
MISERY; SORROW; TROUBLE.

Advertisements. George Trusty's testimonial to the Spectator. 200-2-1.

— Other testimonials. A skit upon Quacks. *Essay* 547, p. 778.

— Z. Pearce's *Essay on Quacks.* *Essay* 572, p. 812.

— Advertisements selected by Prof. Morley for insertion in his edition. *Pp.* 676, 902-905.

— "Advertisements from Parnassus." A translation by H. Carey, Earl of Monmouth, of Boccacini's *Ragguagli di Parnasso*. 479-1-n.

Advice. The Spectator receives counsel from each member of the Club as to the subjects proper for his notice, and the way in which they are to be treated. "By this time," he goes on to say, "I found every subject of my speculations was taken away from me by one or other of the Club; and began to think myself in the condition of the good man that had one wife who took a dislike to his grey hairs, and another to his black, till by their picking out what each of them had an aversion to, they left his head altogether bald and naked." 57-2-6.

— Susan Civil's complaint of an old busy-body: "To give anybody advice, is to say to that person, I am your betters." 292-2-2.

— Common failure of old people to give advice in an acceptable form. 420-1-5.

— The most difficult province in Friendship, to point out faults and errors. 562-1-2.

— "It is an old Observation, which has been made of Politicians who would rather ingratiate themselves with their Sovereign, than promote his real Service, that they accommodate their Counsels to his Inclinations, and advise him to such Actions only as his Heart is naturally set upon. The Privy-Councillor of one in Love must observe the same Conduct, unless he would forfeit the Friendship of the Person who desires his Advice. I have known several odd Cases of this Nature. Hipparchus was going to marry a common Woman, but being resolved to do nothing without the Advice of his Friend Philander, he consulted him upon the Occasion. Philander told him his Mind freely, and represented his Mistress to him in such strong Colours, that the next Morning he received a Challenge for his Pains, and before Twelve a Clock was run through the Body by the Man who had asked his Advice. Celia was more prudent on the like occasion; she desired Leonilla to give her Opinion, freely upon a young Fellow who made his Ad-

dresses to her. Leonilla, to oblige her, told her with great Frankness, that she looked upon him as one of the most worthless—Celia, foreseeing what a Character she was to expect, begged her not to go on, for that she had been privately married to him above a Fortnight. The truth of it is, a Woman seldom asks advice before she has bought her Wedding-Cloaths. When she has made her own Choice, for Form's sake she sends a *Congé d'élire* to her Friends." 680-1-3. (The remainder of the *Essay* deals with the same subject.)

— The difficulty of making advice palatable. Devices to make it so; Fables, proverbs, etc. Story of the Sultan, the Vizier, and the Owls. *Essay* 512, p. 728.

— *Hor. 1 Ep. xviii. 3.*

"Yet hear what an unskilful friend can say;
As if a blind man should direct your way;
So I myself, though wanting to be taught,
May yet impart a hint that's worth your thought."—*Translation of Motto to Essay* 250.

— Advice to a Son. A book. 221-2-n.

— Advice to a Daughter. A book. 62-2; 247-2-4.

Ælian. His account of Zoilus. 482-1-4.

Æneas. A perfect character. 391-2-3.

— Comparison with Turnus. 511-1-2.

— Virgil's poem examined in the light of Dionysius Halicarnassus. *Essay* 351, p. 511.

Æneid. See VIRGIL.

Æschylus. Simonides, a contemporary of. 301-2-n.

— Guilty of the false sublime. 409-1-2.

— Employment of allegorical persons in Prometheus censured. 523-2-1n.

Æsculapius. Socrates' last request. 271-2-2.

Æsop. A favourite with the Ugly Club. 31-1-7.

— *Phædr. Epilog. 1. 2.* "The Athenians erected a large statue to Æsop, and placed him, though a slave, on a lasting pedestal: to show that the way to honour lies open indifferently to all." *Translation of Motto to Essay* 107.

Affability. See PLEASING.

Affectation. Is a more terrible enemy to fine faces than the small-pox. 56-2-4.

— Examination of its causes, its nature, its symptoms and its effects. *Essay* 38, p. 63.

— The general affectation among men of appearing greater than they are. 105-2-2.

— There is no enduring the handsome fellow or the fine woman. The society of the cheerful ugly is preferable. 139-1-1.

— Description of an affected beauty. 213-2-4.

— Overlooking the most solid virtues, and admiring the most trivial excellencies. A woman's ambition satisfied with personal beauty. 229-2-2.

— Affected love of the Italian language. Story of a wife. *Essay* 212, p. 305.

— The affectation of the character of an agreeable man is what constitutes a fop. 401-2-3.

Affectation—continued.

— Affectation of pride in defects. "I am the careless creature in the world; I have certainly the worst memory of any man living." 407-1-1.

— The Paradise of Fools. Parnell's allegory.

— Sham pride in defects. "Panegyric Satire" on one's self. Boasts of ignorance.

— A fashionable beauty's confession: Our greatest charms are owing to affectation. 734-1-1, 2.

Affection. If we consider ourselves attentively, we shall find that we are not only inclined to love those who descend from us, but that we bear a kind of *στροφή*, or natural affection, to everything which relies upon us for its good and preservation. 264-2-3.

— Speaking of the time of the Plague in 1665, a correspondent says:—"I remember it was the constant Observation at that deplorable Time, when so many Hundreds were swept away daily, that the Rich ever bore the Loss of their Families and Relations far better than the Poor; the latter having little or nothing before-hand, and living from Hand to Mouth, placed the whole Comfort and Satisfaction of their Lives in their Wives and Children, and were therefore inconsolable." 644-2-1.

— *Spencer* speaks of each kind of Love with great Justice, and attributes the highest Praise to Friendship; and indeed there is no disputing that Point, but by making that Friendship take Place between two married Persons.

"Hard is the Doubt, and difficult to deem,
When all three kinds of Love together meet,
And to dispart the Heart with Power extreme,
Whether shall weigh the Ballance down; to wit,
The dear Affection unto Kindred sweet,
Or raging Fire of Love to Womenkind,
Or Zeal of Friends combin'd by Virtues meet.

But, of them all, the Band of virtuous Mind
Methinks the gentle Heart should most assured bind.

"For natural Affection soon doth cease,
And quenched is with Cupid's greater Flame;
But faithful Friendship doth them both suppress,
And them with mastering Discipline does tame,
Through Thoughts aspiring to eternal Fame.

For as the Soul doth rule the Earthly Mass,
And all the Service of the Body frame;
So Love of Soul doth Love of Body pass,
No less than perfect Gold surmounts the meanest Brass." 701-2-1-3.

— A man of a warm and well-disposed heart, with a very small capacity, is highly superior in human society to him who, with

the greatest talents, is cold and languid in his affections. 773-2-3.

See also FAMILY; LOVE.

Affiliation. Fathering on the Churchwarden, and other innocents. 293-1-7.

Affliction. Suffering from superstitious follies, and other imaginary evils. 15-1-2.

— Pharamond's relief of the wretched.

— Mourning for the dead. Deepest grief is silent and undemonstrative. *Essay* 95, p. 149.

— Much easier to divert grief than to conquer it. Consolation considered as an art. Some sources of comfort. *Essay* 163, p. 237.

— How much of human misery springs from the selfishness and ignorance displayed in the dealings of men one with another

— Duties of the rich towards the afflicted. Letter from Lazarus Hopeful to Alderman Plenty. *Essay* 472, p. 674.

— Eagerness in some to interpret afflictions of others as judgments. Pain comes to both the just and the unjust. Impossible to say what pains are calamities, and what are blessings. Story of Biton and Clitobus.

— Loss. Its action on the mind. Allegory on Grief, Patience, and Comfort. *Essay* 501, p. 713.

African Company, The. Shares in it.

Agamemnon. Rapacious and imperial.

His soul made by Plato in his vision of Eros to enter into an eagle. 304-2-3.

Age. "You are now past a chicken." 311-2-1.

— No dallying with life after 40. 187-1-1.

— Confession of. 203-1-1; 525-2-3; 754-2-1.

— Old age. See OLD.

Ages, Early. See ANCIENTS; ANTIQUITY

Ages of Man. "In every Species of Creatures, those who have been least Time in the World, appear best pleased with their Condition: for, besides that to a new Corner the World hath a Freshness on it that strikes the Sense after a most agreeable Manner, being itself, unattended with any great Variety of Enjoyments, excites a Sensation of Pleasure.

But as Age advances, every thing seems to wither, the Senses are disgusted with their old Entertainments, and Existence turns flat and insipid. We may see this exemplified in Mankind: the Child, let him be free from Pain, and gratified in his Change of Toys, is diverted with the smallest Trifle. Nothing disturbs the Mirth of the Boy, but a little Punishment or Confinement. The Youth must have more violent Pleasures to employ his Time; the Man loves the Hurry of an active Life, devoted to the Pursuits of Wealth or Ambition; and lastly, old Age, having lost its Capacity for these Avocations, becomes its own insupportable Burthen. This Variety may in part be accounted for by the Vivacity and Decay of the Faculties; but I believe is chiefly owing to this, That the longer we have been in Possession of Being, the less sensible is the Gust we have of it; and the more it requires of adventitious Amusements

to relieve us from the Satiety and Weariness it brings along with it." 873-1-3.

Ages of Mankind. Perhaps it may appear upon examination, that the most polite ages are the least virtuous. 14-1-1.

— I was reflecting this morning upon the spirit and humour of the public diversions five-and-twenty years ago, and those of the present time; and lamented to myself, that though in those days they neglected their morality, they kept up their good sense; but that the *beau monde*, at present, is only grown more childish, not more innocent, than the former. 24-2-5.

Aglaüs. Declared by the Oracle to be the happiest man. 857-1-3 to 5.

Agreeable Manners. The art of being agreeable. *Essay* 386, p. 562.

— Cause solid faults to be overlooked. *Essay* 462, p. 661.

See also BEHAVIOUR; PLEASING.

Agur's Prayer. The middle condition to be preferred. 664-1-3.

Aim in Life. It is an endless and frivolous pursuit to act by any other rule than the care of satisfying our own minds in what we do. 10-1-3.

— The working of my own mind is the general entertainment of my life. 11-1-4.

— I lay it down therefore for a rule, that the whole man is to move together; that every action of any importance is to have a prospect of public good; and that the general tendency of our indifferent actions ought to be agreeable to the dictates of reason, of religion, of good breeding; without this, a man, as I have before hinted, is hopping instead of walking, he is not in his entire and proper motion. 13-2-2.

— Every one is more or less possessed of the intention to live according to the rules of reason, but the hour for giving effect to it is always regarded as belonging to the future. *Essay* 27, p. 46.

— "I often consider Mankind as wholly inconsistent with itself in a Point that bears some Affinity to the former. Though we seem grieved at the Shortness of Life in general, we are wishing every Period of it at an end. The Minor longs to be at Age, then to be a Man of Business, then to make up an Estate, then to arrive at Honours, then to retire. Thus although the whole of Life is allowed by every one to be short, the several Divisions of it appear long and tedious. We are for lengthening our Span in general, but would fain contract the Parts of which it is composed. The Usurer would be very well satisfied to have all the Time annihilated that lies between the present Moment and next Quarter-day. The Politician would be contented to lose three Years in his Life, could he place things in the Posture which he fancies they will stand in after such a Revolution of Time. The Lover would be glad to strike out of his Existence all the Moments that are to pass away before the happy Meeting. Thus, as fast as our Time runs,

we should be very glad in most Parts of our Lives that it ran much faster than it does. Several Hours of the Day hang upon our Hands, nay we wish away whole Years: and travel through Time as through a Country filled with many wild and empty Wastes, which we would fain hurry over, that we may arrive at those several little Settlements or imaginary Points of Rest which are dispersed up and down in it.

"If we divide the Life of most Men into twenty Parts, we shall find that at least nineteen of them are meer Gaps and Chasms, which are neither filled with Pleasure nor Business. I do not however include in this Calculation the Life of those Men who are in a perpetual Hurry of Affairs, but of those only who are not always engaged in Scenes of Action; and I hope I shall not do an unacceptable Piece of Service to these Persons, if I point out to them certain Methods for the filling up their empty Spaces of Life. The Methods I shall propose to them are as follow." 147-1-2.

— "A Man's first Care should be to avoid the Reproaches of his own Heart; his next, to escape the Censures of the World: If the last interferes with the former, it ought to be entirely neglected; but otherwise, there cannot be a greater Satisfaction to an honest Mind, than to see those Approbations which it gives it self seconded by the Applauses of the Publick: A Man is more sure of his Conduct, when the Verdict which he passes upon his own Behaviour is thus warranted and confirmed by the Opinion of all that know him."

185-1-4.

— "I am very much at a loss to express by any Word that occurs to me in our Language that which is understood by *Indoles* in Latin. The natural Disposition to any Particular Art, Science, Profession, or Trade, is very much to be consulted in the Care of Youth, and studied by Men for their own Conduct when they form to themselves any Scheme of Life. It is wonderfully hard indeed for a Man to judge of his own Capacity impartially; that may look great to me which may appear little to another, and I may be carried by Fondness towards my self so far, as to attempt Things too high for my Talents and Accomplishments: But it is not methinks so very difficult a Matter to make a Judgment of the Abilities of others, especially of those who are in their Infancy." 229-2-3.

— "Irresolution on the Schemes of Life which offer themselves to our Choice, and Inconstancy in pursuing them, are the greatest and most universal Causes of all our Disquiet and Unhappiness. When Ambition pulls one Way, Interest another, Inclination a third, and perhaps Reason contrary to all, a Man is likely to pass his Time but ill who has so many different Parties to please. When the Mind hovers among such a Variety of Allurements, one had better settle on a Way of Life that is not the very best we might have chosen, than grow old without determining our

Choice, and go out of the World as the greatest Part of Mankind do, before we have resolved how to live in it. There is but one Method of setting our selves at Rest in this Particular, and that is by adhering steadfastly to one great End as the chief and ultimate Aim of all our Pursuits. If we are firmly resolved to live up to the Dictates of Reason, without any Regard to Wealth, Reputation, or the like Considerations, any more than as they fall in with our principal Design, we may go through Life with Steadiness and Pleasure; but if we act by several broken Views, and will not only be virtuous, but wealthy, popular, and every thing that has a Value set upon it by the World, we shall live and die in Misery and Repentance."

237-1-1.

— The utmost we can hope for in this world is contentment; if we aim at anything higher, we shall meet with nothing but grief and disappointment. 238-1-1.

— Not only natural self-love, but reason directs us to promote our own interest above all things. 271-1-2.

— Pursuit of trifles. Outward show is what most men pursue, rather than real happiness.

279-2-2.

— Happiness is beyond our reach. Equanimity, tranquillity, and cheerfulness are more practicable ends. A lamentable thing that philosophy should furnish ideas only for the learned, and that the art of living should not be made clear to the plain man. *Essay* 196, p. 283.

— Learn the true estimate of objects of desire. Addison's Vision of the Balances. *Essay* 463, p. 662.

— "You have in my Opinion, raised a good presumptive Argument from the increasing Appetite the Mind has to Knowledge, and to the extending its own Faculties, which cannot be accomplished, as the more restrained Perfection of lower Creatures may, in the Limits of a short Life. I think another probable Conjecture may be raised from our Appetite to Duration it self, and from a Reflection on our Progress through the several Stages of it: We are complaining, as you observe in a former Speculation, of the Shortness of Life, and yet are perpetually hurrying over the Parts of it, to arrive at certain little Settlements, or imaginary Points of Rest, which are dispersed up and down in it.

"Now let us consider what happens to us when we arrive at these imaginary Points of Rest: Do we stop our Motion, and sit down satisfied in the Settlement we have gain'd? or are we not removing the Boundary, and marking out new Points of Rest, to which we press forward with the like Eagerness, and which cease to be such as fast as we attain them? Our Case is like that of a Traveller upon the Alps, who should fancy that the Top of the next Hill must end his Journey, because it terminates his Prospect; but he no sooner arrives at it, than he sees new

Ground and other Hills beyond it, and continues to travel on as before.

"This is so plainly every Man's Condition in Life, that there is no one who has observed any thing, but may observe, that as fast as his Time wears away, his Appetite to something future remains. The Use therefore I would make of it is this, That since Nature (as some love to express it) does nothing in vain, or, to speak properly, since the Author of our Being has planted no wandering Passion in it, no Desire which has not its Object, Futurity is the proper Object of the Passion so constantly exercis'd about it; and this Restlessness in the present, this assigning our selves over to further Stages of Duration, this successive grasping at somewhat still to come, appears to me (whatever it may to others) as a kind of Instinct or natural Symptom which the Mind of Man has of its own Immortality." 303-1-5.

— It is of unspeakable advantage to possess our minds with an habitual good intention, and to aim all our thoughts, words, and actions at some laudable end, whether it be the glory of our Maker, the good of mankind, or the benefit of our own souls.

307-1-2.

— "It may be thought then but common Prudence in a Man not to change a better State for a worse, nor ever to quit that which he knows he shall take up again with Pleasure; and yet if human Life be not a little moved with the gentle Gales of Hopes and Fears, there may be some Danger of its stagnating in an unmanly Indolence and Security. It is a known Story of Domitian, that after he had possessed himself of the Roman Empire, his Desires turn'd upon catching Flies. Active and Masculine Spirits in the Vigour of Youth neither can nor ought to remain at Rest: If they debar themselves from aiming at a noble Object, their Desires will move downwards, and they will feel themselves actuated by some low and abject Passion. Thus if you cut off the top Branches of a Tree, and will not suffer it to grow any higher, it will not therefore cease to grow, but will quickly shoot out at the Bottom. The Man indeed who goes into the World only with the narrow Views of Self-Interest, who catches at the Applause of an idle Multitude, as he can find no solid Contentment at the End of his Journey, so he deserves to meet with Disappointments in his Way; but he who is actuated by a noble Principle, whose Mind is so far enlarged as to take in the Prospect of his Country's Good, who is enamoured with that Praise which is one of the fair Attendants of Virtue, and values not those Acclamations which are not seconded by the impartial Testimony of his own Mind; who repines not at the low Station which Providence has at present allotted him, but yet would willingly advance himself by justifiable Means to a more rising and advantageous Ground; such a Man is warmed with a generous Emulation; it is a virtuous

Movement in him to wish and to endeavour that his Power of doing Good may be equal to his Will." 322-1-2.

— "The Man who is fitted out by Nature, and sent into the World with great Abilities, is capable of doing great Good or Mischief in it. It ought therefore to be the Care of Education to infuse into the untainted Youth early Notices of Justice and Honour, that so the possible Advantages of good Parts may not take an evil Turn, nor be perverted to base and unworthy Purposes. It is the Business of Religion and Philosophy not so much to extinguish our Passions, as to regulate and direct them to valuable well-chosen Objects : When these have pointed out to us which Course we may lawfully steer, 'tis no Harm to set out all our Sail ; if the Storms and Tempests of Adversity should rise upon us, and not suffer us to make the Haven where we would be, it will however prove no small Consolation to us in these Circumstances, that we have neither mistaken our Course, nor fallen into Calamities of our own procuring." 322-1-3.

— The business of mankind in this life being rather to act than to know, their portion of knowledge is dealt to them accordingly.

338-2-5.

— "The first thing every one looks after, is to provide himself with Necessaries. This Point will engross our Thoughts till it be satisfied. If this is taken care of to our Hands, we look out for Pleasures and Amusements ; and among a great Number of idle People, there will be many whose Pleasures will lie in Reading and Contemplation. These are the two great Sources of Knowledge, and as Men grow wise they naturally love to communicate their Discoveries ; and others seeing the Happiness of such a Learned Life, and improving by their Conversation, emulate, imitate, and surpass one another, till a Nation is filled with Races of wise and understanding Persons. Ease and Plenty are therefore the great Cherishers of Knowledge." 413-1-5.

— "Nature does nothing in vain : the Creator of the Universe has appointed every thing to a certain Use and Purpose, and determin'd it to a settled Course and Sphere of Action, from which, if it in the least deviates, it becomes unfit to answer those Ends for which it was designed. In like manner it is in the Dispositions of Society, the civil Oeconomy is formed in a Chain as well as the natural ; and in either Case the Breach but of one Link puts the Whole into some Disorder. It is, I think, pretty plain, that most of the Absurdity and Ridicule we meet with in the World, is generally owing to the impertinent Affectation of excelling in Characters Men are not fit for, and for which Nature never designed them.

"Every Man has one or more Qualities which may make him useful both to himself and others : Nature never fails of pointing them out, and while the Infant continues under her Guardianship, she brings him on in this Way ; and then offers her self for a

Guide in what remains of the Journey ; if he proceeds in that Course, he can hardly miscarry : Nature makes good her Engagements ; for as she never promises what she is not able to perform, so she never fails of performing what she promises. But the Misfortune is, Men despise what they may be Masters of, and affect what they are not fit for ; they reckon themselves already possessed of what their Genius inclined them to, and so bend all their Ambition to excel in what is out of their Reach : Thus they destroy the Use of their natural Talents, in the same manner as covetous Men do their Quiet and Repose ; they can enjoy no Satisfaction in what they have, because of the absurd Inclination they are possessed with for what they have not.

"Cleanthes had good Sense, a great Memory, and a Constitution capable of the closest Application : In a Word there was no Profession in which Cleanthes might not have made a very good Figure ; but this won't satisfy him, he takes up an unaccountable Fondness for the Character of a fine Gentleman ; all his Thoughts are bent upon this : instead of attending a Dissection, frequenting the Courts of Justice, or studying the Fathers, Cleanthes reads Plays, dances, dresses, and spends his Time in drawing-rooms ; instead of being a good Lawyer, Divine, or Physician, Cleanthes is a downright Coxcomb, and will remain to all that knew him a contemptible Example of Talents misapplied. It is to this Affectation the World owes its whole Race of Coxcombs : Nature in her whole Drama never drew such a Part : she has sometimes made a Fool, but a Coxcomb is always of a Man's own making, by applying his Talents otherwise than Nature designed, who ever bears an high Resentment for being put out of her Course, and never fails of taking her Revenge on those that do so. Opposing her Tendency in the Application of a Man's Parts, has the same Success as declining from her Course in the Production of Vegetables ; by the Assistance of Art and an hot Bed, we may possibly extort an unwilling Plant, or an untimely Sallad ; but how weak, how tasteless and insipid ? Just as insipid as the Poetry of Valerio ; Valerio had an universal Character, was genteel, had Learning, thought justly, spoke correctly ; 'twas believed there was nothing in which Valerio did not excel ; and 'twas so far true, that there was but one ; Valerio had no Genius for Poetry, yet he's resolved to be a Poet ; he writes Verses, and takes great Pains to convince the Town, that Valerio is not that extraordinary Person he was taken for.

"If Men would be content to graft upon Nature, and assist her Operations, what mighty Effects might we expect ? Tully would not stand so much alone in Oratory, Virgil in Poetry, or Cæsar in War. To build upon Nature, is laying the Foundation upon a Rock : every thing disposes its self into Order as it were of Course, and the whole Work is half done as soon as undertaken. Cicero's Genius inclined him to Oratory,

Virgil's to follow the Train of the Muses; they piously obeyed the Admonition, and were rewarded. Had Virgil attended the Bar, his modest and ingenious Virtue would surely have made but a very indifferent Figure; and Tully's declamatory Inclination would have been as useless in Poetry. Nature, if left to her self, leads us on in the best Course, but will do nothing by Compulsion and Constraint; and if we are not satisfied to go her Way, we are always the greatest Sufferers by it.

"Wherever Nature designs a Production, she always disposes Seeds proper for it, which are as absolutely necessary to the Formation of any moral or intellectual Excellence, as they are to the Being and Growth of Plants; and I know not by what Fate and Folly it is, that Men are taught not to reckon him equally absurd that will write Verses in Spite of Nature, with that Gardener that should undertake to raise a Jonquil or Tulip without the Help of their respective Seeds.

"As there is no Good or bad Quality that does not affect both Sexes, so it is not to be imagined but the fair Sex must have suffered by an Affection of this Nature, at least as much as the other. The ill Effect of it is in none so conspicuous as in the two opposite Characters of Cælia and Iras; Cælia has all the Charms of Person, together with an abundant Sweetness of Nature, but wants Wit, and has a very ill Voice; Iras is ugly and ungenteel, but has Wit and good Sense: If Cælia would be silent, her Beholders would adore her; if Iras would talk, her Hearers would admire her; but Cælia's Tongue runs incessantly, while Iras gives her self silent Airs and soft Languors; so that 'tis difficult to persuade ones self that Cælia has Beauty and Iras Wit: Each neglects her own Excellence, and is ambitious of the other's Character; Iras would be thought to have as much Beauty as Cælia, and Cælia as much Wit as Iras.

"The great Misfortune of this Affection is, that Men not only lose a good Quality, but also contract a bad one: They not only are unfit for what they were designed, but they assign themselves to what they are not fit for; and instead of making a very good Figure one Way, make a very ridiculous one another. If Semanthe would have been satisfied with her natural Complexion, she might still have been celebrated by the Name of the Olive Beauty; but Semanthe has taken up an Affection to White and Red, and is now distinguished by the Character of the Lady that paints so well. In a word, could the World be reformed to the Obedience of that famed Dictate, Follow Nature, which the Oracle of Delphos pronounced to Cicero when he consulted what Course of Studies he should pursue, we should see almost every Man as eminent in his proper Sphere as Tully was in his, and should in a very short time find Impertinence and Affectation banished from among the Women, and Coxcombs and false Characters from among the Men. For my Part, I could never consider

this preposterous Repugnancy to Nature any otherwise, than not only as the greatest Folly, but also one of the most heinous Crimes, since it is a direct Opposition to the Disposition of Providence, and (as Tully expresses it) like the Sin of the Giants, an actual Rebellion against Heaven." 585-1-2.

— "A lewd young Fellow seeing an aged Hermit go by him barefoot, Father, says he, you are in a very miserable Condition if there is not another World. True, Son, said the Hermit; but what is thy Condition if there is? Man is a Creature designed for two different States of Being, or rather, for two different Lives. His first Life is short and transient; his second permanent and lasting. The Question we are all concerned in is this, In which of these two Lives it is our chief Interest to make our selves happy? Or, in other Words, Whether we should endeavour to secure to our selves the Pleasures and Gratifications of a Life which is uncertain and precarious, and at its utmost Length of a very inconsiderable Duration; or to secure to our selves the Pleasures of a Life which is fixed and settled, and will never end? Every Man, upon the first hearing of this Question, knows very well which Side of it he ought to close with. But however right we are in Theory, it is plain that in Practice we adhere to the wrong Side of the Question. We make Provisions for this Life as tho' it were never to have an End, and for the other Life as tho' it were never to have a Beginning.

"Should a Spirit of superior Rank who is a Stranger to human Nature, accidentally alight upon the Earth, and take a Survey of its Inhabitants; what would his Notions of us be? Would not he think that we are a Species of Beings made for quite different Ends and Purposes than what we really are? Must not he imagine that we were placed in this World to get Riches and Honours? Would not he think that it was our Duty to toil after Wealth, and Station, and Title? Nay, would not he believe we were forbidden Poverty by Threats of eternal Punishment, and enjoined to pursue our Pleasures under Pain of Damnation? He would certainly imagine that we were influenced by a Scheme of Duties quite opposite to those which are indeed prescribed to us. And truly, according to such an Imagination, he must conclude that we are a Species of the most obedient Creatures in the Universe; that we are constant to our Duty; and that we keep a steady Eye on the End for which we were sent hither.

"But how great would be his Astonishment, when he learnt that we were Beings not designed to exist in this World above threescore and ten Years? and that the greatest Part of this busy Species fall short even of that Age? How would he be lost in Horror and Admiration, when he should know that this Set of Creatures, who lay out all their Endeavours for this Life, which scarce deserves the Name of Existence

when, I say, he should know that this Sett of Creatures are to exist to all Eternity in another Life, for which they make no Preparations? Nothing can be a greater Disgrace to Reason, than that Men, who are perswaded of these two different States of Being, should be perpetually employed in providing for a Life of threescore and ten Years, and neglecting to make Provision for that, which after many Myriads of Years will be still new, and still beginning; especially when we consider that our endeavours for making ourselves great, or rich, or honourable, or whatever else we place our Happiness in, may after all prove unsuccessful; whereas if we constantly and sincerely endeavour to make our selves happy in the other Life, we are sure that our Endeavours will succeed, and that we shall not be disappointed of our Hope.

"The following Question is started by one of the Schoolmen. Supposing the whole Body of the Earth were a great Ball or Mass of the finest Sand, and that a single Grain or Particle of this Sand should be annihilated every thousand Years. Supposing then that you had it in your Choice to be happy all the while this prodigious Mass of Sand was consuming by this slow Method till there was not a Grain of it left, on Condition you were to be miserable for ever after; or, supposing that you might be happy for ever after, on Condition you would be miserable till the whole Mass of Sand were thus annihilated at the Rate of one Sand in a thousand Years: Which of these two Cases would you make your Choice?

"It must be confessed in this Case, so many Thousands of Years are to the Imagination as a kind of Eternity, tho' in reality they do not bear so great a Proportion to that Duration which is to follow them, as a Unite does to the greatest Number which you can put together in Figures, or as one of those Sands to the supposed Heap. Reason therefore tells us, without any manner of Hesitation, which would be the better Part in this Choice. However, as I have before intimated, our Reason might in such a Case be so overset by the Imagination, as to dispose some Persons to sink under the Consideration of the great Length of the first Part of this Duration, and of the great Distance of that second Duration which is to succeed it. The Mind, I say, might give it self up to that Happiness which is at Hand, considering that it is so very near, and that it would last so very long. But when the Choice we actually have before us is this, Whether we will chuse to be happy for the space of only threescore and ten, nay perhaps of only twenty or ten Years, I might say of only a Day or an Hour, and miserable to all Eternity; or, on the contrary, miserable for this short Term of Years, and happy for a whole Eternity: What Words are sufficient to express that Folly and want of Consideration which in such a Case makes a wrong Choice?

"I here put the Case even at the worst, by supposing (what seldom happens) that a

Course of Virtue makes us miserable in this Life: But if we suppose (as it generally happens) that Virtue would make us more happy even in this Life than a contrary Course of Vice; how can we sufficiently admire the Stupidity or Madness of those Persons who are capable of making so absurd a Choice?

"Every wise Man therefore will consider this Life only as it may conduce to the Happiness of the other, and cheerfully sacrifice the Pleasures of a few Years to those of an Eternity." 816-2-5.

— "Another Thing which suspends the Operations of Benevolence, is the Love of the World; proceeding from a false Notion Men have taken up, that an Abundance of the World is an essential Ingredient into the Happiness of Life. Worldly Things are of such a Quality as to lessen upon dividing, so that the more Partners there are, the less must fall to every Man's private Share. The Consequence of this is, that they look upon one another with an evil Eye, each imagining all the rest to be embarked in an Interest, that cannot take Place but to his Prejudice. Hence are those eager Competitions for Wealth or Power: hence one Man's Success becomes another's Disappointment; and, like Pretenders to the same Mistress, they can seldom have common Charity for their Rivals. Not that they are naturally disposed to quarrel and fall out, but 'tis natural for a Man to prefer himself to all others, and to secure his own Interest first. If that which Men esteem their Happiness were like the Light, the same sufficient and unconfined Good, whether Ten Thousand enjoy the Benefit of it, or but One, we should see Men's Good-will, and kind Endeavours, would be as universal.

*Homo qui Erranti comiter monstrat
Viam,
Quasi Lumen de suo Lumine accendat,
facit,
Nihilominus ipsi luceat, cum illi ac-
cenderit.*

But, unluckily, Mankind agree in making Choice of Objects, which inevitably engage them in perpetual Differences. Learn therefore, like a wise Man, the true Estimate of Things. Desire not more of the World than is necessary to accommodate you in passing through it; look upon every thing beyond, not as useless only, but burthensome. Place not your Quiet in Things, which you cannot have without putting others beside them, and thereby making them your Enemies; and which, when attain'd, will give you more Trouble to keep, than Satisfaction in the Enjoyment. Virtue is a Good of a nobler kind; it grows by Communication, and so little resembles earthly Riches, that the more Hands it is lodged in, the greater is every Man's particular Stock. So, by propagating and mingling their Fires, not only all the Lights of a Branch together cast a more extensive Brightness, but each single Light burns with a stronger Flame. And lastly, take this

along with you, that if Wealth be an Instrument of Pleasure, the greatest Pleasure it can put into your Power, is that of doing Good. 'Tis worth considering, that the Organs of Sense act within a narrow Compass, and the Appetites will soon say they have enough : Which of the two therefore is the happier Man? He, who confining all his Regard to the Gratification of his own Appetites, is capable but of short Fits of Pleasure? Or the Man, who, reckoning himself a Sharer in the Satisfaction of others, especially those which come to them by his Means, enlarges the Sphere of his Happiness?" 847-1-2.

— "Like those who walk upon a line, if we keep our eye fixed upon one point, we may step forward securely; whereas an imprudent or cowardly glance on either side will infallibly destroy us. 863-2-3.

— "As we rise from Childhood to Youth, we look with Contempt on the Toys and Trifles which our Hearts have hitherto been set upon. When we advance to Manhood, we are held wise in proportion to our Shame and Regret for the Rashness and Extravagance of Youth. Old Age fills us with mortifying Reflections upon a Life, mispent in the Pursuit of anxious Wealth or uncertain Honour. Agreeable to this Gradation of Thought in this Life, it may be reasonably supposed, that in a future State, the Wisdom, the Experience, and the Maxims of old Age, will be looked upon by a separate Spirit in much the same Light, as an ancient Man now sees the little Follies and Toyings of Infants. The Poms, the Honours, the Policies, and Arts of mortal Men, will be thought as trifling as Hobby-Horses, Mock Battles, or any other Sports that now employ all the Cunning, and Strength, and Ambition of rational Beings from four Years old to nine or ten." 868-2-6.

— "Mankind is divided into two Parts, the Busy and the Idle. The Busy World may be divided into the Virtuous and the Vicious. The Vicious again into the Covetous, the Ambitious, and the Sensual. The idle Part of Mankind are in a State inferior to any one of these. All the other are engaged in the Pursuit of Happiness, though often misplaced, and are therefore more likely to be attentive to such Means, as shall be proposed to them for that End. The Idle, who are neither wise for this World, nor the next, are emphatically called by Dr. Tillotson, Fools at large. They propose to themselves no End, but run adrift with every Wind. Advice therefore would be but thrown away upon them, since they would scarce take the Pains to read it. I shall not fatigue any of this worthless Tribe with a long Harangue; but will leave them with this short Saying of Plato, that Labour is preferable to Idleness, as Brightness to Rust.

"The Pursuits of the Active Part of Mankind, are either in the Paths of Religion and Virtue; or, on the other Hand, in the Roads to Wealth, Honours or Pleasure. I shall therefore compare the Pursuits of Avarice,

Ambition and sensual Delight, with their opposite Virtues; and shall consider which of these Principles engages Men in a Course of the greatest Labour, Suffering and Assiduity. Most Men, in their cool Reasonings, are willing to allow that a Course of Virtue will in the End be rewarded the most amply; but represent the Way to it as rugged and narrow. If therefore it can be made appear, that Men struggle through as many Troubles to be miserable, as they do to be happy, my Readers may perhaps be perswaded to be Good, when they find they shall lose nothing by it.

"First, for Avarice. The Miser is more Industrious than the Saint : The Pains of getting, the Fears of losing, and the Inability of enjoying his Wealth, have been the Mark of Satyr in all Ages. Were his Repentance upon his Neglect of a good Bargain his Sorrow for being over-reached, his Hope of improving a Sum, and his Fear of falling into Want, directed to their proper Objects, they would make so many different Christian Graces and Virtues. He may apply to himself a great Part of St. Paul's Catalogue of Sufferings. In journeying often; in Perils of Water, in Perils of Robbers, in Perils among false Brethren. In Weariness and Painfulness, in Watchings often, in Hunger and Thirst, in Fastings often,—At how much less Expence might he lay up to himself Treasures in Heaven; or if I may, in this Place, be allowed to add the Saying of a great Philosopher, he may provide such Possessions, as fear neither Arms, nor Men, nor Jove himself.

"In the second Place, if we look upon the Toils of Ambition, in the same Light as we have considered those of Avarice, we shall readily own that far less Trouble is requisite to gain lasting Glory, than the Power and Reputation of a few Years; or, in other Words, we may with more Ease deserve Honour, than obtain it. The Ambitious Man should remember Cardinal Woolsey's Complaint : 'Had I served God, with the same Application, wherewith I served my King, he would not have forsaken me in my old Age.' The Cardinal here softens his Ambition by the specious Pretence of serving his King : Whereas his Words in the proper Construction, imply, that if instead of being acted by Ambition, he had been acted by Religion, he should have now felt the Comforts of it, when the whole World turned its Back upon him.

"Thirdly, Let us compare the Pains of the Sensual, with those of the Virtuous, and see which are heavier in the Balance. It may seem strange, at the first View, that the Men of Pleasure should be advised to change their Course, because they lead a painful Life. Yet when we see them so active and vigilant in quest of Delight; under so many Disquiets, and the Sport of such various Passions; let them answer, as they can, if the Pains they undergo, do not outweigh their Enjoyments. The Infidelities on the one Part between the two Sexes, and the

Caprices on the other, the Debasement of Reason, the Pangs of Expectation, the Disappointments in Possession, the Stings of Remorse, the Vanities and Vexations attending even the most refined Delights that make up this Business of Life, render it so silly and uncomfortable, that no Man is thought wise till he hath got over it, or happy, but in proportion as he hath cleared himself from it.

"The Sum of all is this. Man is made an active Being. Whether he walks in the Paths of Virtue or Vice, he is sure to meet with many Difficulties to prove his Patience, and excite his Industry. The same if not greater Labour, is required in the Service of Vice and Folly, as of Virtue and Wisdom: and he hath this easie Choice left him, whether with the Strength he is Master of, he will purchase Happiness or Repentance."

871-1-3.

— *Hor. 1 Ep. i. 11.*

"What right, what true, what fit we justly call,
Let this be all my care—for this is all."

Pope's translation of Motto to Essay 16.

— *Hor. 1 Ep. i. 20. Imitated.*

"Long as to him, who works for debt, the day;

Long as the night to her, whose love's away;
Long as the year's dull circle seems to run
When the brisk minor pants for twenty-one:
So slow th' unprofitable moments roll,
That lock up all the functions of my soul;
That keep me from myself, and still delay
Life's instant business to a future day:
That task, which as we follow, or despise,
The eldest is a fool, the youngest wise:
Which done, the poorest can no wants endure,
And which not done, the richest must be poor."

— *Pope's translation of Motto to Essay 27.*

— *Hor. 1 Ep. xi. 28.*

"Laborious idleness our powers employs."

— *Translation of Motto to Essay 54.*

— *Terence: Andronicus, Act i. Sc. i.*

"I take it to be a principal rule of life, not to be too much addicted to any one thing."

Translation of Motto to Essay 105.

— *Hor. Ars Poet. v. 126.*

"Keep one consistent plan from end to end."

Translation of Motto to Essay 162.

— *Virgil, Æn. vi. 823.*

"The noblest motive is the public good."

— *Translation of Motto to Essay 200.*

— *Juv. Sat. x. 1.*

"Look round the habitable world, how few
Know their own good, or, knowing it, pursue!
How rarely reason guides the stubborn choice,
Prompts the fond wish, or lifts the suppliant
voice!"

— *Translation of Motto to Essay 207.*

— *Persius, Sat. ii. 61.*

"O souls, in whom no heavenly fire is found,
Flat minds, and ever grovelling on the
ground!"

— *Dryden's translation of Motto to Essay 324.*

Aim in Life—continued.

— *Hor. 1. Ep. xviii. 97.*

"How you may glide with gentle ease
Adown the current of your days;
Nor vex'd by mean and low desires,
Nor warm'd by wild ambitious fires;
By hope alarm'd, depress'd by fear,
For things but little worth your care."

Francis' translation of Motto to Essay 465.

— *Luc.*

"What seek we beyond heaven?"

Translation of Motto to Essay 571.

— *Virgil, Georg. iv. 564.*

"Affecting studies of less noisy praise."

Dryden's translation of Motto to Essay 613.

— *Virgil, Georg. ii. 369.*

"— Exert a rigorous sway,
And lop the too luxuriant boughs away."

Translation of Motto to Essay 619.

See also ACTIONS; AMBITION; END;
PURPOSE.

Air-pump. Invention of the. 374-2-2.

Ajax. His soul, which with all wrath and
fierceness, made by Plato, in his Vision of
Erus the Armenian, to enter into a Lion.

304-2-3.

Akenside. His poem "The Pleasures of
the Imagination." 594-2-n.

Alabaster, Dr. A curious sermon preached
by him before the University of Cambridge.

318-1-2.

Albans, St. Rev. P. Stubbs, Archdeacon
of. 217-1-n.

Albertus Magnus. A Dominican and
alchemist. 91-2-1n.

Alchemists. Story of the Valentines.

Essay 426, p. 613.

— Other allusions. 91-2-1n.; 815-2-2.

Alcibiades. Resemblance between So-
crates and Silenus. 138-2-n.

— Plato's Dialogue on Prayer. *Essay 207,*
p. 298.

— A tragedy by Otway. 66-1-n.

Alcoran. See KORAN.

Aldermen, London. The custom of
ridiculing. 57-2-2,3; 639-1-1.

— Lazarus Hopeful's letter to Alderman
Plenty. 675-1-1,2.

— Other allusions. 112-2-2; 843-2-3.

Aldus edition of books. 538-2-4.

Ale. 118-1-3,4; 235-2-2.

— Burton. 559-1-3; October, 781-2-3.

See also BEER.

Alehouses. 140-2-4. See also INNS;
TAVERNS.

Aleppo. Maundrell's journey from Aleppo
to Jerusalem. 436-2-n.

Alexander the Great. Carried his head
on one side. The courtiers followed his
example. 54-2.

— His device to impress posterity with the
size of his soldiers. 192-2-3.

— Dawning of greatness in his youth.

229-2-3.

— Ungenerous treatment of a captive
general. 491-1-4.

Alexander the Great—*continued.*

- Jealous of the dissemination of knowledge. He had rather excel the rest of mankind in knowledge than in power. 533-2-4.
- Statues of him. 599-2-1.
- Sleep was one thing that made him sensible of his mortality. 838-1-2.
- A play of that name. 67-1-1; 146-2-1; 378-2-n.

Alexander's Feast. Dryden's poem.

369-2-n.; 904-4.

Alexander, William; Earl of Stirling.

432-1-n.

Algerine Pirates. A story of. 286-2-5, 6.**Aliens.** *See* FOREIGNERS; NATURALIZATION.**All for Love.** A play. 67-1-1-n.; 146-1-4.**All fours.** A game at Cards. 245-2-3.**Allegorical persons.** Propriety of introduction into epic poems. 392-1-2, 3; 523-1-4; 523-2.**Allegories.** (*A. Generally.*—*B. Those given in the Spectator.*)*A. Generally.*

- Virgil, in the sixth book of his *Æneid*, has cast into allegory the whole system of Platonic philosophy, so far as it relates to the soul of man. 143-2-1.
- Consideration of the *Iliad* and the *Odyssey* as Allegorical Fables. 267-1-2; 456-1-2.
- Their use brings Imagination to the aid of the Understanding. 606-2-1.
- When well chosen, are like so many tracks of light in a discourse, that make every thing about them clear and beautiful. 606-2-3.

- The Spectator's attempt to revive that way of writing. There was always a great demand for the papers that contained allegories. 713-2-3.

- Allegory is a species of wit. 101-1-2.
- Sin and Death in "*Paradise Lost*." 392-1-2, 3; 447-1-8.

B. List of those given in the Spectator.

SUBJECT.

- Affection. 658-2-1.
- Affliction (Mountain of Miseries). *Essays* 558—9, *p.* 796.
- Aim in Life. *Essay* 463, *p.* 662.
- Avarice. 90-2-4, 5.
- Balance, Jupiter's. *Essay* 463, *p.* 662.
- Calamities. *See* AFFLICTION.
- Conceit. 658-2-1, 2.
- Credit, Public. *Essay* 3, *p.* 8.
- Desirable, Weighing the. *Essay* 463, *p.* 662.
- Diseases, Exchange of. *See* AFFLICTION.
- Education. *Essay* 455, *p.* 651.
- End in Life. *See* AIM.
- Error. *Essay* 460, *p.* 657.
- Evil, Distribution of. *See* AFFLICTION.
- Fancy. *See* AFFLICTION.
- Flattery. 658-2-1, 2.
- Folly. *Essay* 524, *p.* 745.
- Fools' Paradise. *Essay* 460, *p.* 657.
- Good, Weighing the. *Essay* 463, *p.* 662.
- Good, Distribution of. *See* AFFLICTION.
- Humour (Wit). *Essay* 35, *p.* 58.

Allegories—*continued.*

- Inclinations. *Essay* 524, *p.* 745.
- Individuality. *Essays* 558—9, *p.* 796.
- Jupiter and the Prayers. *Essay* 391, *p.* 568.
- Jupiter's Balances. *Essay* 463, *p.* 662.
- Luxury. 90-2-4, 5.
- Man's blindness. *Essay* 524, *p.* 745.
- Mind, Training of the. *Essay* 455, *p.* 651.

Misery. *Essays* 558—9, *p.* 796.Misfortunes. *Essays* 558—9, *p.* 796.Mountain of Miseries. *Essays* 558—9, *p.* 796.Muses, Home of the. *Essay* 514, *p.* 731.Pain. 267-2-4, 6. *See also* MISERY.Parnassus, A Dream of. *Essay* 514, *p.* 731.Patience. *See* MISERY.

Pleasure. 267-2-4, 6.

Pleasure, Pursuit of. *Essay* 524, *p.* 745.

Poverty. 664-1-4.

Prayer. *Essay* 391, *p.* 568.Public Credit. *Essay* 3, *p.* 8.

Public Opinion. 658-1-1.

Resignation. *See* MISERY.

Riches. 664-1-4.

Scales, Jupiter's. *Essay* 463, *p.* 662.

Seasons, The. 612-1-4, 5.

Temptation. *Essay* 524, *p.* 745.Vanity. *Essay* 460, *p.* 657.Vice. *Essays* 455, *p.* 651; 524, *p.* 745.Virtue. *Essays* 455, *p.* 651; 464, *p.* 663.

Wealth. 664-1-4.

Weighing the Good. *Essay* 463, *p.* 662.Wishing. *See* MISERY.Wit. *Essay* 35, *p.* 58.**Almahide.** An opera. 330-2-3; 23-2-n.**Almanacs.** 281-2-3; 316-1-2.**Almanza,** Battle of. 15-1-n.**Alms.** Sir Andrew Freepoor's discourse on. *Essay* 232, *p.* 331.*See also* BEGGARS; CHARITY.**Alnaschar.** The Glass-merchant in the Arabian Nights. 761-2-3, 4.**Alpheus of Mytilene.** His epitaph on Homer. 783-1-3.**Alps, The.** 303-2-1-n.**Altar Poems.** 95-1-n.; 101-2-1; 104-1-1.**Althorpe.** The Library at. 573-1-n.**Amazons,** The Republic of. *Essays* 433-4, *p.* 622.**Ambassadors.** The Ambassador from Bantam. 795-2-6, 7.— The Political Academy of France. *Essay* 395, *p.* 439.— Diplomatic difficulty through quarrel of lacqueys. *Essay* 481, *p.* 688.**Ambiguity.** Quotation from John Locke. 546-2-1.**Ambition.** It is observed by Cicero, that men of the greatest and the most shining parts are the most actuated by ambition; and if we look into the two sexes, I believe we shall find this principle of action stronger in women than in men. 118-2-4.

- "If e'er Ambition bid my fancy cheat,
With any wish so mean as to be great;
Continue, Heav'n, still from me to remove
The humble blessings of that life I love."

Cowley, 175-1-2.

Ambition—continued.

— Pascal says in his discourse on the Misery of Man that all our endeavours after greatness proceed from nothing but a desire of being surrounded by a multitude of persons and affairs that may hinder us from looking into ourselves, which is a view we cannot bear. 177-2-3.

— Those men only are truly great, who place their ambition rather in acquiring to themselves the conscience of worthy enterprises, than in the prospect of glory which attends them. 252-1-4.

— Self denial, the very contrary of ambition. 298-1-4.

— The consideration of ourselves as Heirs of Eternity is an incentive to worthy aims. 303-1-3.

— Petty direction. An author who composed two hundred verses while standing on one leg. 315-2-3.

— Should have in view the question of our State hereafter. 314-2-5.

— Highly probable that it runs through the whole species, and that every man in proportion to the vigour of his completion is more or less actuated by it. 320-2-7.

— A principle of action common to all men, and generally necessary as a motive power to the employment of the higher faculties. *Essay 255, p. 364.*

— All that a woman has to do in this world is contained within the duties of a daughter, a sister, a wife, and a mother. When the very brains of the sex are turn'd, they place their ambition on circumstances, wherein to excel is no addition to what is truly commendable. 499-2-3.

— Mean and narrow minds are the least actuated by it. 364-2-4.

— Scarce a man living who is not actuated by it. When it meets with an honest mind and great abilities, it does infinite service to the world. In some the desire of fame, supplanting the desire to do full service, impels to a struggle for eminence in odd accomplishments and trivial performances. 809-2-4.

— The soul of man is an active principle. He therefore who withdraws himself from the scene before he has played his part, ought to be hissed off the stage. 860-1-3.

— We may with far more ease deserve honour, than obtain it. 871-2-2.

— Display in Eating and Drinking competitions. *Essay 344, p. 501.*

— "And since I have mentioned Pyrrhus, I will end with a very good, though known Story of this ambitious mad Man. When he had shewn the utmost Fondness for his Expedition against the Romans, Cyneas his chief Minister asked him what he proposed to himself by this War? Why, says Pyrrhus, to conquer the Romans, and reduce all Italy to my Obedience. What then? says Cyneas. To pass over into Sicily, says Pyrrhus, and

then all the Sicilians must be our Subjects. And what does your Majesty intend next? Why truly, says the King, to conquer Carthage, and make myself Master of all Africa. And what, Sir, says the Minister is to be the End of all your Expeditions? Why then, says the King, for the rest of our Lives we'll sit down to good Wine. How, Sir, replied Cyneas, to better than we have now before us? Have we not already as much as we can drink?

"Riot and Excess are not the becoming Characters of Princes; but if Pyrrhus and Lewis had debauched like Vitellius, they had been less hurtful to their People." 263-2-6.

See also AIM; DISTINCTION; FAME.

America. Indians' tradition of the world of departed souls. *Essay 56, p. 91.*

— Importation of drugs from. 113-2-1.

— Proposal for the transportation of seducers thither. 293-2-6.

— Faithfulness of negro slaves. 309-2-4.

— The American Church. 500-1-n.

— Spaniards in Mexico. Mode of writing there. 600-2-2.

Amorous Club of Oxford. *Essay 30, p. 50.*

Amorous Widow. A Play. 535-1-3.

Amorousness. The month of May. *Essays 365, p. 535; 395, p. 574.*

— In old men. *Essays 274, p. 393; 318, p. 459; also, 396-1-3.*

— Jeremy Lovemore's confessions. *Essay 596, p. 840.*

— Amours. *Essay 203, p. 293; also, 151-2-2, 3.*

Amsterdam. 196-1-3; 307-1-n.; 439-1-1.

Amusements. Complaint that the age is more childish, but not more innocent, than former ages. 24-2-5.

— The employment of leisure hours. *Essay 93, p. 147.*

— The old-fashioned jests of beating the watch, breaking windows, and other nocturnal exploits. 321-2-2.

— Check to be given to public diversions that tend to the corruption of manners, or that are too mean and trivial for the entertainment of reasonable creatures. 369-1-2.

See also BILLIARDS; BOWLS; BULL-FIGHTING; CARDS; COCK-FIGHTING; DRAMA; ENTERTAINMENTS; GAMES; HUNTING; MASQUES; SPORTS.

Anabaptist, An. 371-2-2.

Anacreon. Epitaph on him by Antipater. 783-1-5, 6.

— Other allusions. 95-1-n.; 732-2-1.

Anagrams. A species of false wit. 101-2-1. Other allusions. 98-1; 104-1.

Anarchy. Figure of in the allegory on Public Credit. 9-1-4.

Anatomy. Dr. James Drake's work on. 902-1.

— A Beau's head. *Essay 275, p. 394.*

— A Coquet's heart. *Essay 281, p. 403.*

— Design in Nature. *Essay 543, p. 772.*

— A condemned felon's bargain. 719-1-3.

— Essay on Exercise. *Essay 115, p. 175.*

Ancestry. "Decreasing Honour, that had

- nothing to shew in but an old coat of his ancestors' achievements." 658-1-5.
 — Pride of ancestry ridiculed. Genealogy, or "Family Madness." Pruning a tree. *Essay* 612, p. 859.
 — *Juv. Sat. viii. 76.*
 "Tis poor relying on another's fame,
 For, take the pillars but away, and all
 The superstructure must in ruins fall."
 — *Stepney's translation of Motto to Essay* 518.
Ancient and Modern Authors compared. 100-1-4; 354-1-7.
Ancients and Moderns. Perrault's parallel between. 401-1-n.
Andiron, Mrs. A favourite with the Ugly Club. 31-2-3.
Andrea, Valentine. A Lutheran minister. 554-1-n.
Andrews, Bishop. His sermons full of puns. 100-1-1.
Andromache. A play. 416-2; 488-1-2; 769-2-8,9.
Angelo, Michael. 242-2-5; 328-1-3; 787-2-6.
Angels. Plato's guardian angels. 309-2-1n.
 — Milton's description of. 475-2-5.
 — Distinction between Cherubim and Seraphim. 845-2-4.
 — Highly probable that they look into the ways of men. 856-2-4.
Anger. Spoils good looks. 93-2-2.
 — Strong in all beasts and birds of prey. 184-1-1.
 — Represented, some think, in Achilles. 267-1-2.
 — Its effect in disputation. 285-2-5; 286-1-1,6.
 — Passionate people deserve no indulgence. *Essay* 438, p. 628.
 — An offender committed to the "Infirmary." 631-2-2.
 — The old woman and the too faithful mirror. 645-2-3.
 — Mode of expression by actors. 769-2-4,5.
 — "Curb thy soul,
 And check thy rage, which must be ruled or rule."—*Horace, Motto to Essay* 438.
 See also **PASSIONATE**.
Anglesey, Lord, and John Locke. A story. 759-1.
Angling. See **FISHING**.
Anguish. A pathetic story. 345-2-2.
 — Figure of in Parnell's Vision. 714-2-3.
 — A pleasing anguish. 67-1-1; 576-2-2.
Animal, The, in Human Nature. 302-1-2.
Animals. Sir Roger's kindness to. 177-2-2.
 — Reason and Instinct. *Essays* 120, 121, p. 182.
 — Main point of distinction from man, Religion. 290-2-5.
 — Plato's theory of evolution. 304-2-n.
 — Scales of being. Wonders of Creation. *Essay* 519, p. 738.
Animosity. In Political Parties. See **PARTIES**.
Anne, Queen. Refusal of Dr. Radcliffe to attend on her in her last illness. 671-1-2n.
 — Public Mourning for. 854-1-3n.
Anne's (St.) Lane, London. 189-1-3.
Annihilation of the Soul. See **IMMORTALITY**.
Annotators, Satire on. *Essay* 470, p. 672.
Annoyances, Petty. Fable of the Traveller and the Grasshoppers. 519-1-3.
Anodine. 675-1-1; — Fotus. 812-2-3.
Anonymous Writings. Proposal to prohibit. Remarks on. 645-2-4,5.
Answers to Correspondents. See **NEWSPAPERS**.
Antagonists. See **ENEMIES**.
Antanacclasis. A mood of Punning. 100-1-2.
Antediluvian Love-Story. *Essays* 584-5, p. 827.
Anthems. *Essay* 405, p. 586; also 717-2.
Anthony Title-Page. Stationer. His petition. 438-2-2,3.
Anticipation. "After having wished my Correspondent good Luck, and thanked him for his intended Kindness, I shall for this time dismiss the Subject of the Lottery, and only observe that the greatest Part of Mankind are in some degree guilty of my Friend Gosling's Extravagance. We are apt to rely upon future Prospects, and become really expensive while we are only rich in Possibility. We live up to our Expectations, not to our Possessions, and make a Figure proportionable to what we may be, not what we are. We out-run our present Income, as not doubting to disburse our selves out of the Profits of some future Place, Project, or Reversion, that we have in view. It is through this Temper of Mind, which is so common among us, that we see Tradesmen break, who have met with no Misfortunes in their Business; and Men of Estates reduced to Poverty, who have never suffered from Losses or Repairs, Tenants, Taxes, or Law-suits. In short, it is this foolish sanguine Temper, this depending upon Contingent Futurities, that occasions Romantick Generosity, Chymical Grandeur, Senseless Ostentation, and generally ends in Beggary and Ruin. The Man, who will live above his present Circumstances, is in great Danger of living in a little time much beneath them, or, as the Italian Proverb runs, The Man who lives by Hope will die by Hunger.
 "It should be an indispensable Rule in Life, to contract our Desires to our present Condition, and whatever may be our Expectations, to live within the compass of what we actually possess. It will be Time enough to enjoy an Estate when it comes into our Hands; but if we anticipate our good Fortune, we shall lose the Pleasure of it when it arrives, and may possibly never possess what we have so foolishly counted upon." 278-1-1,2.
 — *Hor. 1 Od. iv. 15.*
 "Life's span forbids us to extend our cares,
 And stretch our hopes beyond our years."
 — *Creech's translation of Motto to Essay* 289.
 — Posterity's judgment anticipated. 158-1-1,2.
 — Desire of foreseeing. *Essay* 604, p. 849.
 See also **CASTLES-IN-THE-AIR**.

- Antigonus.** His portrait by Apelles. 881-2.
Antimony. 148-1-n.
Antiochus. In love with his mother-in-law. 329-1-3.
Antipater. Epitaphs on Anacreon and Orpheus. 783-1.
Antipathies. Food, cats, &c. 765-2-2; 856-1, 2.
Antiphanes. Quotation from him. 416-1-2.
Antiquities. Discovery at Stunsfield, near Woodstock. 524-1-2n.
 — Dr. Kennet's "Parochial Antiquities." 236-2-n.
Antiquity. Comparison of the early with the later ages. 301-2-3, 4.
 See also AGES; ANCIENT(S).
Antisthenes. Quotation from him. 214-2-n.
Antony, Mark. Story of Herod and Mariamne. 250-2-4.
Antony and Cleopatra. Dryden's play. 67-1-n.
Anvil, Jack. Story of a City merchant and his wife. *Essay* 299, p. 429.
Anxiety. Source of imaginary evils. Antidotes to. *Essay* 615, p. 862.
 — Excess mars enterprises and cripples powers. 64-1-3, 4.
 See also APPREHENSION; FEAR.
Apelles. Portrait of Antigonus. 881-2-2.
 — His works less enduring than those of literature. 242-2-6.
Apocalyptic, Clavis. Joseph Mede's. 146-2-n.
Apollo. Temple at Leucrate dedicated to him. 319-2-3.
 — Fable of the Petty-Fault-finder. 419-1-3.
 — His throne in the Dream of Parnassus. 732-2-1.
 — "Nor does Apollo always bend his bow."
Horace 2, *Od.* x. 19. *Translation of Motto to Essay* 28.
Apollodorus. Quotation from him. 293-2-5.
Apologising. Essay on the acknowledgment of faults. *Essay* 382, p. 557.
Apostles, The. Representation in Raphael's painting of the Resurrection. 324-1-1.
Apothecaries. Countermines the Cook and the Vintner. 282-2-1.
 — Looked down upon by Physicians. 776-2-1.
 — R. Stroughton, Southwark. An advertisement. 903-7.
Apparitions. See GHOSTS.
Appearance, Personal. Be content with Nature's endowment. 30-1-5.
 See also BEAUTY; UGLINESS.
Appearances. The world is more intent on trains and equipages, and all the showy parts of life; we love rather to dazzle the multitude, than consult our proper interests; and, as I have elsewhere observed, it is one of the most unaccountable passions of human nature, that we are at greater pains to appear easy and happy to others, than really to make ourselves so. 373-2-3.
 — Dress and narrow circumstances. A man's appearance falls within the censure of

every one that sees him; his parts and learning very few are judges of. *Essay* 360, p. 526.

— I resolved . . . not to despise or value any things for their appearances, but to regulate my esteem and passions towards them according to their real and intrinsic value. 663-2-3.

Appetite. Sukey's meal. 592-2-2.

— False appetite. Sauces, &c. 282-2-3.

Appetites. Lust and Hunger, the most violent in all creatures. 182-1-6.

— Are sooner moved than the Passions.

— Lesson of enjoying life without dependence on appetites or passions. 319-1-2, 3.

— Old roué's complaint of desire surviving power. 372-1-1.

— The pleasure attending them is not their cause. 832-2-2.

Applause, The Love of. See ADMIRATION; DISTINCTION; FAME; PRAISE.

Apples. British climate unfavourable to cultivation. 113-1-4.

Application. "The slower Part of Mankind, whom my Correspondent wonders should get Estates, are the more immediately formed for that Pursuit: They can expect distant things without Impatience, because they are not carried out of their Way either by violent Passion or keen Appetite to any thing. To Men addicted to Delights, Business is an Interruption; to such as are cold to Delights, Business is an Entertainment. For which Reason it was said to one who commended a dull Man for his Application, No Thanks to him; if he had no Business, he would have nothing to do. 319-1-3.

— The effect of custom and habit upon inclination to work. *Essay* 447, p. 639.

Apprehension. Life's span forbids us to extend our cares. *Translation of Motto to Essay* 289.

See also ANXIETY; FEAR.

Apprentices. 291-2-5; 517-2-1.

Apricots ("Apricocks"). 113-1-4; 650-1-3.

April. Figure of, in the march of the seasons. 612-2.

April Fools. Petty wit. 79-1-6. A neat retort. 622-1-3.

Aptitude. Follow Nature. *Essay* 404, p. 585.

— Education. Choice of calling. *Essays* 157, p. 229; 307, p. 442.

See also BENT; CAPACITY.

Apuleius. His account of the Indian Gymnosophists' system of education. 491-2-3.

Aqueduct. From the river Adda to Milan. 787-2-6.

Arabian Nights Tales. Two stories from the. 282-1-1; 761-2-3n.

Aranda, Countess of. A learned woman, opposed to the dissemination of knowledge. 553-2-5.

Araspas and Panthea, the wife of Cyrus. Story of. 803-1-5.

Arbitration in international disputes. *Essay* 481, p. 638, and notes.

- Arcadia**, Pembroke's. In Leonora's Library. 62-2.
- Archelaus**. Vision of his daughter Glaphyra. 169-2-2.
- Archery**. An old Statute enjoining exercise in. 236-1-5.
- Architects**. Claude Perrault. *See* P.
- Architecture**. The Taste is not to conform to the Art, but the Art to the Taste. 50-2-3.
- Attacks on the Gothic, 102-2-1; 104-1-1.
- Not only the whole, but the principal members, and every part of them should be Great. 384-2-2.
- Addison's Essay on the Art. *Essay* 415, p. 598
- "Cornish," for "Cornice." 684-1-4.
- Ardeley**, Hertfordshire. A vicar of. 179-2-n.
- Areino**, the famous satirist. 41-1-2; 41-2-n.
- Argument**. The several modes, their origin and use. *Essay* 239, p. 341.
- Excessive circumstantiality. Proving the incontestable. *Essay* 138, p. 205.
- Rules for guidance in. *Essay* 197, p. 284.
- Support of authority. 316-2-4.
- Argumentativeness**. The memorial and confession of Thomas Sudden. 618-1.
- Argus**. Interpretation of the fable. 355-1-4; 360-1-1.
- Arietta**. A lady of sense and sprightliness, agreeable both to the young and the old. 20-1-3.
- Ariosto**. His allegories likened to Spenser's. 426-2-2.
- Aristænetus** of Nice in Bithynia. Letters ascribed to. 340-2-4n.
- Aristenetes**. His description of a fine woman. 100-2-2.
- Aristippus**. His philosophical view of a loss. 815-2-5.
- Aristophanes**. Addison thinks he sees a reference to him in the discourse delivered by Socrates just before his death. 40-2-2.
- An allegory on Wealth and Poverty, wrought into a play by him. 664-1-4.
- Aristotelians**. Their unintelligible utterances on Substantial Forms. 91-2-1.
- Aristotle**. Horace's indebtedness to him. 65-2-3; 361-2-1.
- His rank as a genius. 234-2-5.
- Suppose only one copy of his works ! 243-1-1.
- Invention of the syllogism. 341-2-4.
- Rules on greatness of action in Poetry. 384-2-3.
- He much admired the part of Ulysses. 392-2-2.
- Homer has charmed more readers than he. 593-2-3.
- The best critic, and one of the best logicians. 417-2-5; 837-1-2.
- He and Tully held up as patterns for style. 681-1-3.
- Mr. Congreve in a prologue to one of his comedies, has touched upon this doctrine [of the transmigration of souls] with great humour :—
- " Thus Aristotle's soul of old that was,
May now be damn'd to animate an ass ;
- Aristotle—continued.**
Or in this very house, for ought we know,
Is doing painful penance in some beau." 305-1-1, 2.
- Quotations from, and minor allusions to him. 65-1-5; 65-2-3; 67-1-1n.; 70-1-1; 99-2-7; 138-1-n.; 213-1-n.; 242-2-2; 309-2-3; 382-1-n.; 383-2-2n.; 392-1-n.; 393-1-3 to 6; 399-2; *Essay* 285, p. 408; 418-1-n.; 418-2-n.; *Essay* 297, p. 425; 428-1-n.; 455-2-6; 456-1-2; 464-1-3; 666-1-1; 753-2-2; 780-1-6; 879-1-3.
- Arithmetic**. Wingate's Book on. 146-1-3.
- "Political Arithmetic." *Essay* 200, p. 289; *also*, 902-1.
- Arm, The**. Its employment in oratory. 770-2-1.
- Armada, Spanish**. Medal commemorating the victory. 421-2-3.
- Armenians**. 112-2-2; 304-2-3.
- Armida, Rinaldo and**. An opera. 12-1-3n.; 26-1-3 to 6; 370-1-n.
- Armies**. Semiramis and her three millions of men. 599-1-1.
- Armour**. Of Alexander's soldiers. Its size. 192-2-3.
- Armstrong**. "The famous fine writer of music." 306-1-1.
- Army, The British**. An instance of promotion from the ranks. 625-2-n.
- Advantages of military training. Sieges of hearts. *Essay* 566, p. 805.
- See also* MILITARY; SENTRY.
- Arnheim**, Holland. A pastor of the English Church at. 705-2-n.
- Arrianus Marinus**. Pliny's letter of recommendation. 329-2-1, 2.
- Arrogance**. Poverty breeds envy : Riches, Arrogance. 664-1-3.
- See also* CONCEIT.
- Arsinoe**. The first opera that gave us a taste of Italian music. 32-1-3n.; 370-1-n.; 370-2.
- Art**. Combination of the real and the artificial on the stage. 11-2-2.
- Art must conform to Taste, not Taste to Art. 50-2-3.
- The old simplicity supplanted by extravagancies of irregular fancy. 102-2-1.
- The touch of Genius and of Nature in "Chevy Chase." 120-1-1.
- Superiority of the ancients in the nobler arts. 354-1-7.
- Comparison of books, paintings, and statues in regard to durability. 242-2-5 to 7.
- Promoted by Riches and Plenty, the natural fruits of Liberty. 413-1-4.
- Comparison of the works of Art with those of Nature. *Essay* 414, p. 597.
- All art is an imitation of Nature. 666-2.
- Its purpose, and the criterion of success. 769-2-2.
- Genius breaking from rule. Barking of little critics. 837-1-3, 4.
- What we hear moves less than what we see. *Horace, Motto to Essay* 369.
- See also* ARCHITECTURE; COLOURS; CRITICISM; CRITICS; ENGRAVERS; LIMNING; MOSAIC; MUSIC; PAINTERS; PERSPECTIVE; SCULPTURE.
- Artemisia, Queen**. The most memorable widow in history. 862-1-5, 6.

- Artifice.** Must naturally tend to disappointment. 160-2-4.
- Artis Gymnasticæ** apud Antiquos. Hieronymus Mercurialis. 176-1-n.
- Artists.** See ART; PAINTERS.
- Asaph, St.** Bishop of. See FLEETWOOD.
- Ascham (Mr.)** of Conington (Cambs.). 433-2-n.
- Ashe (Devon).** Birthplace of the Duke of Marlborough. 358-1-n.
- Ashmolean Museum.** 639-1-n.
- Asparagus** ("Sparrow-grass"). 544-2-3n.
- Aspasia.** The name, Addison thinks, of the woman by whom Socrates was instructed in eloquence. 351-1-3.
- Assertion, Self.** Sometimes a duty. 7-1-2.
- Asses-Race** at Coleshill Heath. 252-2-4, 5.
- Assizes.** Sir Roger at the. *Essay* 122, p. 185.
- A Judge's order for the suppression of Wakes. 236-2-4.
- Assurance.** See ASSERTION; BASHFULNESS; MODESTY.
- Astrœa.** A book in Leonora's library. 62-2.
- Astrology.** William Ramsey's "Vindication of." 835-2-3.
- Astrologers in London. A trick of the trade. 280-1-3; 720-1-3.
- A student in. 316-1-2.
- Astronomers.** Cassini, Flamsted, Halley, Hevelius. 785-2-1.
- Huygenius. 804-2-2.
- Astronomy.** Glories and wonders of the heavens. *Essay* 565, p. 804; also 675-1-4.
- Plurality of Worlds. Inhabitants of planets. 739-1-2.
- The observatory at Babylon. 598-2-4.
- Rowley's proposal for a new pair of Globes. 785-1-3, 4.
- Comets. 157-2-3.
- Astrop (Northants).** The Spa at. 226-1-2n.
- Atheism, Atheists.** Hypocrisy in one age: Atheism in the next. 181-2-3.
- Antidote against Atheism. A book. 184-1-n.
- Atheist on a sick-bed. A story. 243-1-4.
- Gamsters who play for nothing. Zeal for nonsense. 270-1-4; 270-2-1, 2.
- Addison's paper against. *Essay* 186, p. 270.
- A Freethinker by fashion. 335-2-2 to 4.
- Difficulties of the virtuous unbeliever's position. 421-1-3.
- Their ideas incomprehensible. Their company disagreeable. 556-2-2, 3.
- Budgell's paper violently attacking them. *Essay* 389, p. 556.
- A virtuous infidel, higher than a vicious believer. 656-2-8.
- Knowledge sufficient to raise doubts, not to clear them. 681-2-5.
- People who look for Divine Judgments on Atheists. 691-2-3n.
- Comparison of an atheist with a believer in a stern God. 706-2-3.
- Athenians, The.** The Gods less favourable to their oblations than to the prayers of the Lacedemonians. 299-1-5.

Athenians—continued.

- "The Athenians understand what is good, but the Lacedemonians practise it." 14-2-3.
- Athletics.** See EXERCISE; GAMES; SPORTS; WRESTLING.
- Atlantis, The New,** with a key to it, in Leonora's library. 62-2.
- Atlases, Dutch.** 414-2-2.
- Atomical Philosophers.** Their position towards Religion. 271-2-2.
- Atonement, The.** Man's need of. 730-1-2.
- Atreus, Cruelty of.** A fictitious opera, advertised to ridicule Psalmanazar the impostor. 27-1-3, 4.
- Attainments, Small.** The need of them often cripples very great talents. 486-2-3.
- See also ACCOMPLISHMENTS.
- Attention.** The posture of. 742-1-2.
- Atterbury, Dr.** "One of the greatest Geniuses this age has produced." 640-1-1n.
- Atticus.** His tact and prudence. 561-2-7, 8.
- Attorneys.** 546-1-2; 776-2-1.
- See also LAWYERS.
- Auctions.** "Usually kept" at Lloyd's Coffee-House. 77-1-2.
- "Sale by the Candle" at Lloyd's. 904-2.
- Audiences at Theatres.** *Essays* 208, p. 308; 443, p. 633.
- Auditor of the Exchequer.** Appointment of Lord Halifax. 130-1-n.
- Auguries.** *Essay* 505, p. 719.
- August, Month of.** Description in the March of the Seasons. 613-1-1.
- Augustan Age.** Good feeling between the great writers of the. 360-2-4.
- Augustus Cæsar.** His admirable tact and agreeable manners. 402-1-2.
- Question to his friends just before death. 458-1-4.
- His censure of bachelors. *Essay* 528, p. 751.
- Aurelia.** A model woman, wife, mother, and mistress. 28-1-3.
- Aurelius, Marcus.** Curious feature in an equestrian statue of. 97-1-1.
- His wife, Faustina. 193-2-6; 853-2-4.
- His lofty aims. Quotation from Julian. 883-1-3, 4.
- Aurungzebe.** A play of Dryden's. 146-2-1n.
- Authority in matters of Opinion.** It is an endless and frivolous pursuit to act by any other rule than the care of satisfying our own minds in what we do. 10-1-3.
- I shall only beg pardon for such a profusion of Latin quotations; which I should not have made use of, but that I feared my own judgment would have looked too singular on such a subject, had not I supported it by the practice and authority of Virgil. 121-2-3.
- It is no small satisfaction to those of the same turn of mind, that he [Cowley] produces the authority of the wisest men of the best age of the world, to strengthen his opinion of the ordinary pursuits of mankind. 174-2-3.

Authority—continued.

— A handsome motto . . . always gives a supernumerary beauty to a paper, and is sometimes in a manner necessary when the writer is engaged in what may appear a paradox to vulgar minds, as it shews that he is supported by good authorities, and is not singular in his opinion. 316-2-4.

— *Jack Anvil's account of his wife.*

“You must farther know, since I am opening my Heart to you, that she thinks herself my Superior in Sense, as much as she is in Quality, and therefore treats me like a plain well-meaning Man, who does not know the World. She dictates to me in my own Business, sets me right in Point of Trade, and if I disagree with her about any of my Ships at Sea, wonders that I will dispute with her, when I know very well that her Great Grandfather was a Flag Officer.”

— An instance of authority at fault appears in Addison and Johnson's estimates of Blackmore's “Creation.” 495-2-n.; 496-1-1-n.

Authors. Jealousy of one another. Eyes only for blemishes. 189-1-2.

— Poets lose half the praise they would have got, Were it but known what they discreetly blot.—*Waller.* 261-2-3.

— Petty aims. Trivial accomplishments. Laborious nothings. 315-2-2 to 5.

— A facetious friend of mine, who loves a pun, calls this present mortality among authors, the Fall of the Leaf. 637-1-1.

— Cacoethes scribendi. Dull authors. “Courage, lads, I see land.” The art of printing, not altogether a blessing. Tenebrious authors. *Essay* 582, p. 825.

— Fate of some works. Foundations for mutton-pies. 538-2-2.

Authors—continued.

— Ancients and moderns compared. *See* ANCIENTS.

— Jealousy and detraction among them. *Essay* 253, p. 360; also, 189-1-2.

— Remarks on a proposal to prohibit anonymous publications. 645-2-4, 5.

— Rank and precedence in the Republic of Letters. *Essay* 529, p. 752.

— An author's model wife. 748-1-3, 4.

See also BOOKS; CRITICISM; CRITICS; DRAMATISTS; IMITATION; LITERATURE; PLAGIARISM; POETS.

Autobiographies. Addison's mortal aversion to the authors of memoirs, who are never mentioned in any works but their own, and who raise all their productions out of this single figure of speech [I]. 801-2-2.

— Autobiography of a Tobacco-Merchant.

Essay 450, p. 643.

— Autobiography of a Widow. *Essay* 573, p. 813.

— Autobiography of Jeremy Lovemore. *Essay* 596, p. 840.

Autumn. Addison's choice would be to spend it in France. 571-1-3.

Avarice. Figure of, in Addison's Vision of Pictures. 134-1-5.

— A weed that grows in a barren soil. An abject passion. 321-2-3.

— The Miser and his wife in Honeycomb's Dream. 712-1-2.

— The Miser is more industrious than the saint. 871-1-4.

— Generally. Quotation from Persius Addison's Allegory. *Essay* 55, p. 90.

Aversions. *See* ANTIPATHIES.

Avoid, What to. *Horace* 2, *Od.* xiii. 13 What each should fly is seldom known.

Translation of motto to Essay 377

Axe Verses. 101-2-1; 104-1-1.

B.

Babblers, Careless. *Essay* 218, p. 313.

Babel, Tower of. Some records of the.

598-2-4; 599-1-1.

Babes in the Wood. *See* CHILDREN.

Baby, the Jointed. A Parisian model of fashion. *Essay* 277, p. 397.

Babylon. Beauties and grandeur of. 598-2-4.

Bachelors. A spinster's complaint of a rich old bachelor. 215-1-5.

— An effective speech of Socrates on Love and Marriage. 712-2-4.

— A censure on. *Essay* 528, p. 751.

— “The Old Bachelor,” a play by Congreve. 753-2-4.

See also CELIBACY; MARRIAGE.

Bacilinum, Argumentum. 341-2-6.

Backgammon (spelt, Bag-gammon). 125-1-4; 164-1-1; 378-1-1; 572-2-2.

Bacon, Friar. Speaking-head erected by him at Oxford. 799-1-7.

Bacon, Sir Francis. His rank as a genius. 234-2-5.

— His work and extraordinary powers. 787-2-3.

— Quotations from him. 19-1-3; 111-1-5; 258-2-2; 594-1-3; 639-1-3; 713-2-1.

Bacon-Flitch of Whichenovre Hall. An old custom. *Essays* 607-8, p. 853.

Baculinum, Argumentum. 341-2-6.

Bagdad (spelt Bagdat). 232-1-6; 233-2.

Bail. Spectator taken up for a Jesuit. 124-2-4.

Baker's Chronicle. 62-2; 387-2-4; 479-1-2; 480-1.

Balances, Vision of the. *Essay* 463, p. 662.

Bald-head. Cæsar, because his head was bald, covered that defect with laurels. 331-2-4.

Balk (Tartary). Story of the Dervise and the King. 416-1-4.

Ballads. Addison's observation on popular favourites. 113-2-4.

Ballads—continued.

- Lord Dorset's collection. Dryden's fondness for. Beauties in. 137-1-3, 4.
 — Judging a people by its ballads. 715-2-1n.
 — Street Ballad-singers. 650-2-3.
 — "Wanton Wife of Bath." 352-1-5.
 — Cowley's "Ballad of Mistresses." 450-1-1.
 — A ballad-opera, "Flora; or, Hob-in-the-Well." 716-2-n.
 — Chevy Chase. *Essays* 70, *p.* 113; 74, *p.* 119; *also* 137-1-n.
 — Children in the Wood. *Essay* 85, *p.* 136; *also* 262-1-2.

Balloon. A game like tennis. 76-1-4.

Balls (Dances). 109-2-1; 620-2-1; 667-1-3.
See also DANCING.

Balzac. Quotation from, and laudatory notice of. 518-2-4.

Bamberg. Birthplace of Christopher Clavius. 443-1-n.

Bank of England. Allegory on Public Credit. *Essay* 3, *p.* 8.

— Charles Montague, founder of the bank. 130-2-n.

Bank, Frank. *See* BENCH.

Bankruptcy. Impute it not always to extravagance. 634-2-1.

— A feeling essay by Steele. *Essay* 456, *p.* 652.

Bantam, Ambassador of. His despatch on the English people. 795-2-6, 7.

Bantry Bay. Naval battle in, 1 May, 1689. 558-2-n.

Baptism (Infant). Wall's History of. 146-1-2; 146-2-n.

Baptista della Porta. 138-1-n.

Barbadoes. Ligon's account of. 20-2-4; 21-1-n.

— Story of Inkle and Yarico. 21-1-2.

— Story of Rival Beauties. *Essay* 80, *p.* 128.

— Other allusions. 113-1-3; 573-1-1.

Barbarity. Is the ignorance of true honour, or placing anything instead of it. 207-1-2.

Barbary, West. An account by Addison's father. 844-2-n.

Barber, Alderman. 62-2-n.

Barber's Shop. A sketch of a. 635-2-2.

Barbican, London. 636-1-1.

Barbier, Mrs. A singer. 330-2-n.

Barcelona Snuff. 738-2-1; 903-2.

Bargain, A Smithfield. 438-1-3.

Barlow, Thomas. Wine merchant. 530-1-n.

Barmaids. Complaint of their exclusive attention to young men. 139-2-4, 5.

— A girl's complaint of the impertinent and coarse talk of men. *Essay* 155, *p.* 227.

Barnaby-Bright. Then the 11th, now the 22nd of June. 870-1-4n.

Barnard, Charles. Sale of his library. 566-1-n.

Barn Elms. A famous duelling-ground near London. 145-2-3n.

Barnes, Joshua. Professor of Greek at Cambridge. 349-2-3n.

Barnet Clinch of. 42-2-2n.; 52-1-2.

Barometer, The. Invention of. 374-2-2.

Barr, Mr. The supposed author of *Essay* No. 388, *p.* 564.

Barreaux, Des. *See* D.

Barristers. Their disdain of attorneys. 776-2-1.

— Mannerisms in delivery. *Essay* 407, *p.* 588.

— "Apprentices of the Law." 527-1-1.

See also LAWYERS.

Barrow, Isaac. His sermons. 164-1-2n.; 387-1-3.

Bartas, Du. Translation of his works. 95-2-4n.

Bartholomew Fair. 85-1-1; 652-2-4.

Bartholomew's (St.) Hospital. Nicholas Hart's fits of sleeping. 268-2.

Base-Viol. Played by one of Sir Roger's ancestors. 167-2-2.

Bashfulness. Diffidence and presumption are equally faults. Their cause. 139-1-1.

— Bashful grace in woman's face. 393-2-1.

— Modest Assurance, the mean between Bashfulness and Impudence. 547-1-3 to 9.

See also MODESTY.

Basiliunum, Argumentum. 341-2-6.

Base-Viol. *See* BASE.

Basset. A game at cards. 469-2-6.

Bastards. *See* AFFILIATION; ILLEGITIMATE CHILDREN.

Bastille, The. The prisoner and the pins. 176-2-1.

Bath. Wanton Wife of Bath. A ballad. 352-1-5.

— Other allusions. 89-2-3; 226-2-1.

"**Bath, The.**" 262-1-1, 2; 544-1-4; 545-2-2.

Bath Faggots. 9-2-3.

Bathing, Sea. Prescribed for certain dispositions. 325-2-3.

Baths, Turkish. 483-1-2; 483-2-2, 3; 507-2-n.

Battle. Descriptions in Homer and Milton, &c. *Essay* 333, *p.* 484.

Battles, mentioned in the Spectator—

Almanza. 15-1-1n.

Bantry Bay. 558-2-n.

Blenheim. *See* BLENHEIM.

Boyne, The. 125-2-n.

Chevy Chase. *See* C.

La Hogue. 558-2-n.

Malplaquet. 358-2-n.

Otterbourne. 114-2-n.

Pepperden. 114-2-n.

Pultowa. 71-2-n.; 202-2-4.

Ramillies. 441-1-2.

Steenkirk. 488-2-2.

Worcester. 168-1-4.

Bavaria. Bavarian Red Liquor. A Cosmetic. 661-1-2n.; 905-1-6, 7.

— Story of the Siege of Hensberg. 711-2-3.

Bavius. A declared foe and calumniator of Virgil. 360-2-4.

Bawlers. Offence of loud speaking. 218-2-3.

Baxter, Richard. Addison charmed with a page which he found under a pie. 136-2-1.

— "More last words of." 637-1-2.

— His thankfulness for having missed a place at Court. 842-2-8.

Bayes, Mr. ? An actor. 129-2-6.

Bayle's Dictionary. 146-1-2; 146-2-n.; 183-2-2; 286-1-n.; 342-1-5; 414-2-n.; 646-2-3; 701-2-n.; 709-2-n.; 730-2-5.

Beadles. 619-1-1; 725-1-1,2.

Beagles. 176-2-3n.

Beam, Kicking the. 663-1-1.

Bear Gardens. 103-2-1; 209-1-3; 210-1-10; 625-1-3; 643-2-3.

Bear Tavern, Holborn. 205-2-1.

Beards. Budgell's paper. Sir Roger's observations. *Essay* 331, p. 481.

— The prayer of Menippus to Jupiter.

569-1-1.
Beasniffe, Francis. Supposed writer of a letter in *Essay* 443. 635-1-n.

Beast, Number of the. 277-1-2.

Beauford (Beaufort) Buildings, Strand. 206-1-2; 524-2-n.; 712-2-n.

Beaumont and Fletcher. 210-1-1; 343-2-n.; 388-1-n.; 528-1-n.

Beauties (Women). Abandoning a beauty for her plain but pleasant sister. *Essay* 33,

p. 55.
— Almost as insufferable a people as the professed wits. 56-1-1.

— There is no enduring them. The cheerfully ugly are better company. 139-1-1.

— A little spite is natural to a great beauty. 228-2-2.

— To be avoided in marriage. 373-2-2.

— Rival claims of Brown and Fair. 411-2-2.

— Visitation of the Small Pox. A swain's constancy. *Essay* 306, p. 441.

— Generally most impertinent and disagreeable. Ask the husbands. 441-2-6; 442-1.

— A haughty beauty and old age. Honeycomb's dream. *Essay* 301, p. 432.

— Three haughty beauties. Expectation and realization. 404-1-3,4.

— Phillis and Brunetta. A Story of Rivalry. *Essay* 80, p. 128.

— Mother and daughter. Rivals. *Essay* 91, p. 144.

Beauty in Women. Estimated in the Low Countries by weight. 54-2

— Their favourite distinction. The Art of cultivating it. *Essay* 33, p. 55.

— Nothing so bad for the face as party passion. 93-2-2.

— Warning of its ephemeral nature. 142-1-4.

— Delight and torment of the world from the beginning. *Essay* 144, p. 213.

— Some sketches of women, and generally. *Essay* 144, p. 213.

— Story of the sage and the vain youth. 214-1-6.

— Rarely joined with wisdom and virtue. 433-2-6.

— Often made a privilege against Thought and Reflection. 434-1-3.

Beauty of Person generally. Let the character give the lie to a plain set of features. 138-1-2.

— The cause of its giving pleasure. 160-2-6.

— Effect of Good Nature upon the features. 246-1-5.

See also APPEARANCE; HANDSOME; UGLINESS; UGLY.

Beauty and the Beautiful generally. Described by Carneades as Royalty without force. 213-2-1.

— The several kinds. Effect upon the Imagination. *Essay* 412, p. 594.

Beauty and the Beautiful—continued.

— Virgil pre-eminently the Poet of the Beautiful. 602-1-4.

— A strict affinity between the laudable and the Beautiful. 668-1-1.

— No thought is beautiful which is not just. 744-2-3.

— Should be the handmaids of Religion. 420-1-3.

— In Nature and Art. *Essay* 414, p. 597.

— In Nature. *Essays* 393, p. 571; 413, p. 596.

— In Literature. Taste, the faculty of discernment. *Essay* 409, p. 590.

— "What is becoming is honourable, and what is honourable is becoming."—Tully, *Motto to Essay* 259.

Beaux. The Spectator presents an old beau to the Ugly Club. 80-1-2.

— Dissection of a beau's head. *Essay* 275, p. 394.

— Proposal for setting them to work. *Essay* 536, p. 762.

— A description of one. 379-1-2.

— Amorous old beaux. 260-1-2; 396-1-3; 459-2-10.

— Beau Hewitt. 106-2-n.

— "Women's Men." *Essays* 154, p. 225; 156, p. 228; also 231-2-2; 232-1-2.

— Minor allusions. 140-2-3; 145-1-1; 146-2-3; 182-1-1; 200-2-1.

See also GALLANTRY.

Beaver Hats. See HATS.

Bedford Street, Covent Garden. 903-2.

Bedlam. 58-2-2; 720-1-n.

Beds. Settle-beds. 107-2-2. Canopies. 113-2-1.

— Bed-visits. 75-2-3.

Bee, The. A paper. 736-1-n.

Bee type of Woman. 302-2-5; 305-1-4.

Beef-Eaters. 872-2-4.

Beef-Steak Club. 18-1-2; 378-2-n.

Beer. 44-1-2; 118-1-3; 140-2-4; 387-1-6.

See also ALE.

Beggars. Old Scarecrow of Lincoln's Inn Fields. 13-2-2.

— Sir Roger's charitable hand finds his pocket picked. 196-1-2.

— Sir Roger chides, but brings out sixpence. 387-1-2.

— Complaint of deformities and impostors. *Essay* 430, p. 618.

— Their skill in eloquence and acting. 860-2-2.

— Bull-beggars. 507-1-3.

See also ALMS; CHARITY.

Behaviour. (A). In Church.

(B). To Women.

(C). To Superiors.

(D). To Inferiors.

(E). In the Streets.

(F). Of Officials.

(G). Of the Rich and highly-placed.

(H). Generally.

A. IN CHURCH.

— Observations of the Ambassador of Bantam. 82-2-3.

— Wiles of the "Peepers." 88-1-1.

— A soldier of the Fan at Hackney Church. 201-1-3.

Behaviour—*continued.*

- Giggling during the sermon. 231-2-3.
- Following the minister in an audible voice. 338-1-3.
- Exchanging greetings in church. 388-1.
- Ladies strikingly dressed should arrive before service begins. 391-1-4.
- Jenny Simper complains of being hidden by Christmas decorations. 405-1-2.
- "Soon have little else to do there but to say my prayers." 405-1-2.
- Parish Clerk's reply to Jenny Simper. 407-2-5.
- Flavilla hands her snuff-box to the Churchwarden. 503-1-1.
- Indecorous salutations and civilities. 371-1-1; 371-2.
- Undevotional attendance. Saying prayers in one's hat. 555-1-2.
- Whisperings, smiles, curtsies, &c. 659-1-2; 659-2-1 to 3.
- Sketch of a lady who astonishes the congregation. *Essay* 503, p. 717.
- "Rattlers." Audibly commenting on the sermon during its progress. 878-1-6.

B. TO WOMEN.

- Improper conversation in Stage-Coaches. 345-1-2; 759-1-2.
 - Obtrusive attention and impertinent talk. 724-1-4.
 - Recruiting-officer rebuked by a Quaker. *Essay* 132, p. 197.
- See also* BARMAIDS; OGLERS; SHOPGIRLS; STARERS.

C. TO SUPERIORS.

- Respect to superiors founded on instinct. 14-2-2.
 - Order and distinction. Just deference and submission. 315-1-3.
 - Horace's rules for conduct. 402-2-2.
- See also* SERVILITY.

D. TO INFERIORS.

- Change of ranks in the next world. 315-1-2.
- Put yourself in his place. 205-1-2.
- Intolerable waywardness and whim. 629-1-2.

See also SERVANTS.

E. IN THE STREETS. 517-1-2; 517-2.

See also MOHOCKS; STREETS; SWEATERS.

F. OF OFFICIALS. *Essay* 469, p. 671.**G. OF THE GREAT AND RICH.** *See* PATRONS.**H. GENERALLY.**

- Standards of worth. Coarse and slighting conduct. 122-1-5.
- Preservation of decorum and modesty. *Essay* 104, p. 160.
- Distracting and disturbing public assemblies. 245-2-2 to 4.
- Treat an enemy as a possible friend. 322-2-4.
- Forward and loud behaviour at the play. 343-2-1, 2.
- Respect even political opponents. 347-1-3.
- The power of manner. 420-1-5, 6.

Behaviour—*continued.*

- Great qualities combined with a graceful modesty. 496-1-2.
- Modesty and Impudence. Stout heart; peaceful mien. 510-2-2.
- Almost everyone governed by pride. 572-2-2.
- Peevishness, sourness; unfitness for society. *See* INFIRMARY.
- Waywardness and whim not to be tolerated. 629-1-2.
- Easy affability. 669-2-3.
- Actions not sufficiently warranted by majorities. 818-1-2.
- *Tully.*
- "Justice consists in doing no injury to men; decency, in giving them no offence."
- *Translation of Motto to Essay* 342.
- *Tully.*
- "I esteem a habit of benignity greatly preferable to munificence."—*Translation of Motto to Essay* 346.

Juv. Sat. vi. 168.

"Their signal virtues hardly can be borne, 'Dash'd as they are with supercilious scorn."

Translation of Motto to Essay 354.

See also ACTIONS; AGREABLE; ANGER; ASSURANCE; BASHFULNESS; CIVILITY; COMPANY; DETRACTION; ENEMIES; GOOD BREEDING; HUSBANDS; MANNERS; MODESTY; PASSIONATENESS; PEEVISHNESS; PLEASING; RESENTMENT; RIDICULE; RUDENESS; SALUTATION; SERVILITY; SINGULARITY.

Belief. What it may accomplish. A trial for witchcraft. 179-2-n.

— *Horace, Ars Poet. v.* 5.

"Whatever contradicts my sense

I hate to see, and never can believe."

Translation of Motto to Essay 22.

See also CREDULITY; FAITH.

Bell, Mr. His sign-post. 48-1-1.**Bellman, The.** "Past two of Clock."

651-1-2.

Bell-Savage. Origin of the name. 48-2-1.**Belvedere Torso.** Called "Michael Angelo's school." 328-1-3.**Bench, Free.** The Custom of. *Essay* 623, p. 870; also 862-1-5.**Benchers of the Inns of Court.**

"For making a man happy, £10 os. od."

353-2-1.

— Pucella's account of one. 396-1-3.

— Other allusions. 36-2-4; 215-1-4.

Benefactors. *See* GENEROSITY.**Benefit Performances** at Theatres.

506-2-2; 525-1-n.; 535-1-3; 543-2-n.

Benevolence. Its pleasure and privilege.

47-1-2.

— The art of graceful giving. *Essay* 292, p. 419.

— Its function in the world. *Essay* 588, p. 831.

— A great source of Happiness. *Essay* 601, p. 846.

— *Tully.*

"Men resemble the Gods in nothing so much

as in doing good to their fellow-creatures."

Translation of Motto to Essay 230.

Benevolence—*continued.*— *Tully, Off. i. 16.*

"It is a principal point of duty to assist another most when he stands most in need of assistance."—*Translation of Motto to Essay* 248.

— *Cicero.*

"You pretend that all kindness and benevolence is founded in weakness."—*Translation of Motto to Essay* 588.

— *Antonin, Lib. 9.*

"Man is naturally a beneficent creature."

Translation of Motto to Essay 601.

See also CHARITY; GENEROSITY; GOOD-NATURE.

Bent. "I have often observed, there is not a Man breathing who does not differ from all other Men, as much in the Sentiments of his Mind, as the Features of his Face. The Felicity is, when any one is so happy as to find out and follow what is the proper Bent of this Genius, and turn all his Endeavours to exert himself according as that prompts him. Instead of this, which is an innocent Method of enjoying a Man's self, and turning out of the general Tracks wherein you have Crowds of Rivals, there are those who pursue their own Way out of a Sowness and Spirit of Contradiction: these Men do every thing which they are able to support, as if Guilt and Impunity could not go together. They choose a thing only because another dislikes it; and affect forsooth an inviolable Constancy in Matters of no manner of Moment."

377-1-1.

— "Horace advises a Poet to consider thoroughly the Nature and Force of his Genius. Milton seems to have known perfectly well, wherein his Strength lay, and has therefore chosen a Subject entirely conformable to those Talents, of which he was Master." 454-2-5.

— Follow Nature. *Essay* 404, p. 585.

See also CALLING; CAPACITY; EDUCATION.

Bentley, Joanna. Some verses said to have been written in honour of. 848-2-n.

Bentley, Richard. Master of Trinity.

241-2-n.; 848-2-n.

Bereavement. See DEATH; GRIEF; LOSS.

Berkshire. See ENBORNE.

Berwick-upon-Tweed. A letter from.

786-1-5.

Betterton. An actor. 76-1-4.

Betting. 191-2-2. See also GAMBLING; WAGERS.

Beveridge, Dr. His sermons. 205-2-3.

Bias. Avenues of Error. 193-1-2; 580-1-2.

Bible, The. "In the Reign of King Charles I., the Company of Stationers, into whose Hands the printing of the Bible is committed by Patent, made a very remarkable Erratum or Blunder in one of their Editions: For instead of 'Thou shalt not commit Adultery,' they printed off several thousands of Copies with 'Thou shalt commit Adultery.' Archbishop Laud, to punish this their Negligence, laid a considerable Fine upon that Company in the Star-Chamber." 821-2-4.

Bible, The—*continued.*

— Several passages in the Old Testament more elevated and sublime than any in Homer.

234-1-4.

— Criticism of similitudes in. 234-1-4.

— Its examples of supreme excellence in Poetry. 648-1-1.

— MSS. of the New Testament in the Vatican Library. 882-1-2.

Bible and Three Crowns Coffee-House, Cheapside. 277-2-4.

Bickerstaff, Isaac. Advertisement of his Lucubrations. 326-2-n.

Bicknell, Mrs. An Actress. 543-2-2n.; 544-1-1.

Bigot, Mr. Sale of his library. 566-1-n.

Bigotry. Produces infinite calamities among mankind. 579-2-5.

— We have just enough religion to make us hate one another. 657-1-10, 11.

— Religious Persecution. *Essay* 185, p. 269.

See also PERSECUTION; ZEAL.

"Bilking" a Coachman. 711-1-1.

Billiards. 89-1-2. (Apparently the only allusion in the work.)

Billing Couples. Behaviour in public.

431-1-2.

Billingsgate Language. "Ladies of the British fishery." 351-2-3; 646-1-3.

Bills of Mortality. See MORTALITY.

Bincum Bancum. See BENCH.

Bion. Quotation from. "No man has so much care as he who endeavours after the most happiness." 816-1-1.

Birch, Dr. Thomas. Observation on the authorship of a letter in *Essay* 364.

533-2-n.

Birchan Lane, London. Robin Bridegroom's complaint. 535-1-2.

Bird-Calls. 12-1-3.

Birds. A widow gentlewoman's school for.

61-1-1.

— Instinct in the building of nests. 182-2-1.

— Parental instinct. A remarkable circumstance. 182-2-5.

— Strange limits to the instinct of hens.

183-1-3, 4.

— A hen and her brood of ducks. Instinct in feeding. 183-2-2.

— Birds of Prey wonderfully subject to violent passions. 183-2-3.

— Voices. Mating. Breeding. 193-1-4.

— Plato's theory of transmigration.

304-2-n.

— Nature's ornaments lavished upon the male. 379-1-4.

— Transmigration. Mohammedan custom of ransoming captives. 500-1-2.

— Choice of mate. 595-1-3.

— The songs they give worth more than the fruit they take. 682-2-1.

— Story of the Sultan, the Vizier and the Owls. 728-2-6.

— Recipe of Democritus for making a marvellous serpent. 729-1-3.

— Transmigration. The Dervise and the King. A Persian Tale. *Essay* 578, p. 820.

— Human imitation of the voices of birds.

810-1-2.

Birds—continued.

— Migration. Advertisement of a book on. 902-1.

Birth. Distinction and pride of. 292-1-2.

— Opportunities of the high-born. 352-2-4.

— Shame of. 331-2-4.

— *Eurip. apud Tull.*

"When first an infant draws the vital air,
 Officious grief should welcome him to care :
 But joy should life's concluding scene attend,
 And mirth be kept to grace a dying friend."

Translation of Motto to Essay 368.

Birthday, A. 379-1-4.

Birthnight. ? Celebration of the Sovereign's birthday. 397-2-4.

Bishoprics. A virtuous woman should reject the first offer of marriage, as a good man does that of a Bishopric. 142-1-6.

Bishops. King James the First was himself a tolerable punster, and made very few Bishops or Privy Counsellors that had not some time or other signalised themselves by a clinch or a conundrum. 99-2-7.

— List of those mentioned in the *Spectator*.

Andrews. 100-1-1.

Burnet. 78-1-2; 755-2-n.

Fleetwood. 559-2.

Hall. 164-2-n.

Hoadley. 902-1.

Hopkins. 902-1.

Latimer. 665-1-1.

Pearce. *See* P.

Saunderson. 164-1-2n.

Sprat. 174-2-n.

Wake. 452-2-5, 6; 453-1-n.

— Of Bristol. 109-1-n.

Of Cambray. 150-2-3; 491-2-5.

Of Lincoln. 164-1-2; 453-1-n.

Of London. 636-1-n.

Of Rochester. *See* PEARCE; SPRAT.

Of St. Asaph. 559-2.

See also CANTERBURY.

Bishopgate Street. An inn there, associated with the name of Tobias Hobson, of "Hobson's choice" fame. 725-2-5.

"Biters." The class of people who indulge in the little jests known in these days by the slang term "sellis." *Essay* 504, p. 718; *also* 79-2-1.

Biton and Clitobus. Story of. Death the greatest blessing the gods can give.

692-1-1.

Black-a-moors. 104-2-2; 200-2-1; 430-1-1.

Blackbirds. "I very frankly give them fruit for their songs." 682-2-1.

Blackheath.—Henry Martyn, one of the contributors to the *Spectator*, died there.

262-2-n.

Blacking. 661-1-2n.

Blackmore, Sir Richard, and his poem, "The Creation." 14-1-1; 361-n.; 495-2n.; 496-1-n.; 773-2-n.

Blair, Dr. His critical examination of the style of Addison in *Essays* 411, 412, 413, 414.

594-2-n.

Blame. *See* CENSURE.

Bland, Dr. Provost of Eton, Dean of Durham, and translator of Cato's soliloquy on Immortality. 875-2-n.

Blanks, The Family of the. Their remonstrance. *Essay* 563, p. 802.

Blasphemy. Irreverent use of the name of God. 755-2-5, 6.

See also ATHEISM.

Blast, Lady. A scandal monger. 654-2.

Bleeding. 282-2-1; 636-1-1.

Blemishes. *See* FAULTS.

Blenheim, Battle of. 45-2-2; 207-1-3n.; 242-1-2; 247-2-n.; 358-2-n.

Blenheim Palace. An incongruous ornament over the portals. 97-1-2.

Blessings. "I observed one particular Weight lettered on both sides, and upon applying myself to the Reading of it, I found on one side written, 'In the Dialect of Men,' and underneath it, 'CALAMITIES;' on the other side was written, 'In the Language of the Gods,' and underneath, 'BLESSINGS.' I found the Intrinsick value of this Weight to be much greater than I imagined, for it overpowered Health, Wealth, Good Fortune, and many other Weights, which were much more ponderous in my Hand than the other."

663-1-5.

— The greatest blessing to men. Story of

Biton and Clitobus. 692-1-1.

Blindman's Buff. 349-1-1; 650-1-3.

Blindness. The Blind Man Tiresias. 798-2-3.

— Other allusions. 427-1-2; 600-2-2.

See also SIGHT.

Blistering. 282-2-1.

Blois. Pharamond's proclamation from.

153-2-6.

Blood. "Milkiness of Blood," a term applied by Dryden to good-nature. 258-2-1.

— Circulation of the. 772-1-2.

Bloody-bones. A name with which parents used to scare their children. 507-1-3.

Bloomsbury Square. A house "next the fields in a good air." 61-1-1.

Bluemantle, Lady. A peevish old woman and malicious gossip. 615-2.

"Bluestockings." A skit upon. 345-2-3.

Blunderbuss. 473-1-2.

Blushing. "The lively both of Guilt and Innocence." 567-2-2.

— *Ovid. Met. ii.* 447.

"How in the looks doth conscious guilt appear."—*Translation of Motto to Essay* 86.

Board-Wages. The custom condemned.

140-2-3; 151-1-2.

Boarding-House, A. Letter from.

425-2-2.

Boasting. The boast remembered, the great action forgotten. 365-1-5.

— Affected pride in weakness of memory, and the like. 407-1-1.

— Of ancestry. *See* ANCESTRY.

Boccalini, Trajan. 419-1-3n.; 519-1-3;

732-2-3.

Bodmer. The German critic. 382-2-n.; 383-1-n.

Body, The Human. Is very little concerned in the pleasures or sufferings of souls truly great. 557-2-2.

See also the following headings relating to parts, conditions, &c., of the body :

ANATOMY; ARM; BEAUTY; CHINS;
DANCING; DEFORMITY; DISEASES;
EXERCISE; FACE; FEATURES; FEET;
GESTURE; GRACE; HAND; HAND-
SOME; HEAD; HEALTH; LEGS; PER-
SPARATION; PHYSIOGNOMY; POSTURE;
UGLINESS.

Boeotia. 731-1-2.

Boetius, Hector. 210-1-1.

Boevey, Wm. 172-1-n.

Boevey, Mrs. A supposed original of Sir Roger's perverse widow. 172-1-n.

Bohea Tea. 469-2-1.

Bohun (Lady Mary). Pronunciation of the name. 98-1-2.

Boileau. Formed himself upon the ancient poets. 101-2-2.

— The most correct poet among the moderns. 267-1-1.

— Faulty in satirising the whole female sex. 302-2-7.

— Surprising that he makes Human Nature a subject for satire. 302-2-7.

— His translation of an ode of Sappho's. *Essay* 229, p. 328.

— A true critic. 837-1-2.

— Quotations and minor allusions. 13-1-1;

79-1-2; 102-2-1; 114-1-1; 140-1-2; 361-2-1;

392-1-n.; 401-1-n.; 418-1-n.; 437-2-1n.;

584-1-6; 779-2-2 to 4.

Boleyn, Ann. Copy of her last letter to King Henry. 577-1-2.

Bolingbroke, Viscount. Henry St. John. 636-2-n.; 637-1-n.

Bologne, Ann of. See **BOLEYN.**

Bolton, Duke of. Budget's relations with the. 109-1-n.

Bolus. "For Mr. Truepenny." 133-2-1.

Bond, John. His commentaries on Horace and Persius. 412-1-1-n.

Bonnet, A man's. 167-1-3.

Boobies. 631-1-2; 278-2-3.

Bookish-men. See **LITERATURE.**

Books. Leonora's library. *Essay* 37, p. 61.

— Women's need of guidance in reading.

— Some advice. *Essay* 92, p. 145; also 128-1-1.

— The fate of some. A collection of fragments. *Essay* 85, p. 136.

— Addison's affection for Natural History. 182-1-4.

— Journalists under fiercer light than authors of books. *Essay* 124, p. 188.

— Don Quixote more effective with a heavy heart than Plutarch or Seneca. 238-2-3.

— Supremacy of Literature over Painting and Sculpture. *Essay* 166, p. 242.

— More power in some sentences than in some libraries. 259-2-2.

— Rare Italian books. Haym's notice of. 370-1-n.

— A pocket edition of Milton. 526-1-7.

— Sale of a Giordano Bruno for £30. 566-1-1.

— A rare find in manuscripts. 594-1-n.

— The licensing of books. 636-1-2n.

— Judging people by the books they read. 715-2-1.

— Addison's aversion to autobiographies. 801-2-2 to 6.

Books—continued.

— Cultivation of taste for, in the young. 330-1.

— They prefer the first reading of an indifferent author to the second or third perusal of one whose merit and reputation are established. 873-2-2.

— "A great book is a great evil."—*Translation of Motto to Essay* 124.

— Were all books reduced to their quintessence, many a bulky Author would make his appearance in a penny paper: there would be scarce such a thing in Nature as a Folio. The works of an age would be contained on a few shelves, not to mention millions of volumes that would be utterly annihilated. 188-2-1.

— Books are the legacies that a great Genius leaves to mankind, which are delivered down from generation to generation as presents to the posterity of those who are yet unborn. 242-2-5.

— I found . . . that an old Greek or Latin author weighed down a whole library of Moderns. 663-2-2.

— *Hor. Ars Poet. ver. 1.*

"If in a picture, Piso, you should see

A handsome woman with a fish's tail,

Or a man's head upon a horse's neck,

Or limbs of beasts, of the most different kinds,

Cover'd with feathers of all sorts of birds;

Would you not laugh, and think the painter

mad?

Trust me that book is as ridiculous,
Whose incoherent style, like sick men's
dreams,

Varies all shapes, and mixes all extremes."

Roscommon's translation of Motto to

Essay 63.

(NOTE.—A classified list of the books mentioned in the *Spectator* was made, but was not thought of sufficient importance for insertion.)

See also **ALDUS**; **AUTHORS**; **ELZEVIUS**;

LIBRARIES; **NOVELS**; **PRINTING**; **PUBLISHERS**; **READING**; **ROMANCES.**

Booksellers. The petition of Anthony Title-Page. 438-2-2.

— A dispute with a troublesome customer. 629-1-2.

Bookworms. *Persius, Sat. iii. 85.*

"Is it for this you gain those meagre looks,

And sacrifice your dinner to your books?"

Translation of Motto to Essay 60.

Booth, Mr. An actor. 209-2-n.; 487-1-1.

Boots. 167-2-3. See also **BLACKING**;

SHOES.

Bossu, René le. 363-1-n.; 399-2-n.;

418-1-n.; 475-2-4; 476-1-3; 542-1-4.

Botany. *List of Botanical Headings in this book:*

ASPARAGUS; **CYPRESS**; **FLOWERS**; **FORESTRY**;

FRUITS; **GARDENING**; **PARSLEY**;

PARSNIPS; **PIG-NUTS**; **PLANTS**;

SHRUBS; **TREES**; **TULIPS.**

Bothmar, Baron de. An ambassador. 559-1-1 to 2.

Bouhours, Dominique. "The most penetrating of all the French critics." 102-1-4.

Boul, Mr. An auctioneer of works of art. 325-1-1.

Bounties, Trade. *Essay* 200, *p.* 289.

Bouts rimés. A species of false and foolish wit. 98-2-3; 99-1.

Bow, The long. An old statute requiring a certain class to exercise. 236-1-5.

Bow Street. Sir Roger's lodgings in. 592-2-3.

Bowls. A favourite game with the younger students at Cambridge. 89-1-2.

— Other allusions. 166-1-2; 191-2-2.

Bows (of Greeting). A polite country 'squire shall make you as many in half an hour as would serve a courtier for a week. 182-2-1.

Boxes, Christmas. Demanded for duties ill-performed. 725-1-2.

Boxing. The girls of quality [in the Republic of Women] from six to twelve years old were put to Public Schools, where they learned to box and play at cudgels, with several other accomplishments of the same nature: so that nothing was more usual than to see a little Miss returning home at night with a broken pate, or two or three teeth knocked out of her head. 623-1-3.

— Its place in the games of the Greeks and the Romans. 236-1-5.

See also SHADOW-FIGHTING.

"Boy, Old." An instance of usage of the expression as a mode of address. 863-2-n.

Boycotting, or Exclusive Dealing. Party Inns; sound principles, hard fare. 191-1-3 to 4; 191-2-1 to 3.

— The *Spectator* contemplates passing the sentence of, upon an offender. 218-2-1.

Boyer, Abel. Editor of a collection of translated "Letters on Wit, Politicks, and Morality." 340-2-n.

"Boyle, Mr." 148-1-8; 184-2-2; 787-2-4.

Boyle, Henry. Vol. III. of the *Spectator* dedicated to him. 247-1-2n.

Boyle, Hon. Robert. 755-2-n; 872-2-n.

Boyle, Roger. Earl of Orrery. A romance by. 441-1-n.

Boyne, Battle of the. Poem on, by Laurence Eusden. 125-2-n.

Boys. A Westminster scholar and his boy-servant. 151-1-3.

— The Spartan boy and the fox. 230-2-4.

— A well-planned Orchard-robbery trains a boy for higher enterprises. 452-1-3.

— A schoolboy's generous act and its sequel. A story. 452-2-3 to 6.

See also CHILDREN; EDUCATION; SONS.

Bracelets, Silver. 736-2-2.

Brackley. Paul Methuen, Member of Parliament for. 677-1-2n.

Bracton, Henry de. His treatise *De Legibus et consuetudinibus Angliæ*. 686-1-n.

Bradshaw, Mrs. An actress. 209-2-n.

Brag-table. 445-1-2.

Brahmins (spelt "Brachmans"). 500-2-4.

Brain of a Beau. Dissection of the.

Essay 275, *p.* 394.

Brancas, Mons. de. The supposed original of *Bruyère's* Menalque, an absent-minded man. 125-1-n.

Brandy. 93-2-2; 118-1-3; 478-2-1.

Bravery. The bravest often timorous in public-speaking. 331-1-1. *See also* COURAGE.

Bravoës. 203-1-1.

Brawl. A French dance. 109-2-2.

Brazenness. *See* SHAMELESSNESS.

Breach of Leagues. 254-1-2.

Breakfast-hour of the Queen,—12 o'clock. 559-2-n.

Breeches. Trunk-breeches. 192-2-2.

— The wife who wears the. 690-2-1.

— Other allusions. 161-2-2; 818-2-1.

Breeding, Good. Girls are trained as if they had no minds; and boys, as if they had no bodies. The true art is to make the mind and body improve together; and, if possible, to make Gesture follow Thought, and not let Thought be employed upon Gesture. 108-1-2.

— Ignorance of the little rules of Good-Breeding makes a man uneasy in the company even of such as are in merit inferior to him. 110-2-4.

— The fine gentleman and the blackguard in one. 122-1-5.

— Sketch of Ignotus, a well-bred man. 122-1-6.

— Disappearance of old English plainness and sincerity. 160-1-2.

— Transgressions against decorum not treated as breaches of Good-Breeding. 160-2-6.

— Country and Town. Ceremony. The history of Politeness. Greater excess in country than in town. Troublesome attentions. Transition from stiff French formalism in language to coarseness. *Essay* 119, *p.* 181.

— That sort of Good-Breeding which is exclusive of all morality, and consists only in being publicly decent, privately dissolute. 229-1-2.

— "Good-nature is more agreeable in Conversation than Wit, and gives a certain Air to the Countenance which is more amiable than Beauty. It shows Virtue in the fairest Light, takes off in some measure from the Deformity of Vice, and makes, even Folly and Impertinence supportable.

"There is no Society or Conversation to be kept up in the World without Good-nature, or something which must bear its Appearance, and supply its Place. For this Reason Mankind have been forced to invent a kind of Artificial Humanity, which is what we express by the Word Good-Breeding. For if we examine thoroughly the Idea of what we call so, we shall find it to be nothing else but an Imitation and Mimickry of Good-nature, or in other Terms, Affability, Complaissance and Easiness of Temper reduced into an Art." 246-1-5.

— "If we look into the Manners of the most remote Ages of the World, we discover human Nature in her Simplicity; and the more we come downwards towards our own Times, may observe her hiding herself in Artifices and Refinements. Polished insensibly out of her Original Plainness, and at length entirely lost under Form and Ceremony, and (what we call) good Breeding.

- Read the Accounts of Men and Women as they are given us by the most ancient Writers, both Sacred and Prophane, and you would think you were reading the History of another Species." 301-2-3.
- "If Modesty has so great an Influence over our Actions, and is in many Cases so impregnable a Fence to Virtue: what can more undermine Morality than that Politeness which reigns among the unthinking Part of Mankind, and treats as unfashionable the most ingenuous Part of our Behaviour; which recommends Impudence as good Breeding, and keeps a Man always in Countenance, not because he is Innocent, but because he is Shameless?" 331-1-7.
- It has made the tongue falsify the heart, and act a part of continual restraint. 359-2-4.
- Consists in several niceties, which are so minute that in the case of a man bred up wholly to business they escape observation.—The Camp a good school for taking the edge off a man's manners.—A remark made of a man that "he wanted nothing but a dash of the coxcomb in him." 806-1-3.
- See also AFFECTATION; BEHAVIOUR; COMPANY; CONVERSATION; MANNERS; POLITENESS.
- Bretagne.** D'Argentré's History of. 154-2-2.
- Brevity.** *Hor.* 1 *Sat.* x. 9.
- Let brevity dispatch the rapid thought.
Translation of Motto to Essay 135.
- Bribery.** Arguments from the Mint. 342-2-2.
- Corruption in officials. 672-1-3.
- Minor allusions. 572-2-2; 573-1-1 to 2.
- Bride, The Mourning.** A play of Congreve's. 67-1-1n.
- Bride, An unwilling.** 359-2-4.
- Bride Cake.** Placing a piece under the pillow. 841-2-5.
- Bridegroom's (A) complaint of "rough music."** 535-1-2.
- Brideman, A.** 198-1-2.
- Bride's (Saint) Church,** London. 423-1-1; 555-2-3.
- Bridewell.** 16-2-2.
- Bridewell, Hospital of.** 16-1-4.
- Bristol.** Dr. Gulstone, Bishop of. 109-1-n.
- The wine-trade. 530-1-n.
- British Climate.** Some will say that the British climate, more than any other, makes entertainments of this nature [viz., incitements to mirth and laughter] in a manner necessary. 261-2-2.
- British Constitution.** *Essay* 287, *p.* 412.
- British People.** See ENGLAND.
- British Prince.** A poem. 72-2-2n.
- Britton, Thomas.** A small-coal man. 842-1-2-n.
- Broad Street** (printed in one word). 724-2-3.
- Brocades.** 113-1-3; 414-2-2; 754-1-4; 785-1-1.
- Broker, A.** 545-2-3.
- See also EXCHANGE.
- Brome, Richard.** Dramatist. 670-2-3-n.
- Bromer, Dr.** Supposed author of a letter in *Essay* 302. 433-2-n.
- Brompton.** A slight, and apparently the only, allusion. 648-1-4.
- Brooke & Hillier** (or Hellier). Wine Merchants. 378-2-n; 529-1-4; 530-1-n.
- Brother, A Generous.** 353-1-1 to 2.
- Brown of England** was very drunk, and showed his loyalty to the tune of a hundred rockets. 264-1-2.
- Brown-study.** A twilight of intellects. 575-2-1.
- Browne, Sir Thomas.** A quotation from. 259-2-2.
- Bruno, Giordano.** 566-1-1-n.
- Brunswick Line.** *Essay* 620, *p.* 867.
- Brutus.** His dying utterance: O Virtue, I have worshipped thee as a substantial Good, but I find thou art an empty name. 421-1-3.
- Bruyère, La.** His character of Menalque, an absent-minded man. 125-1-2-n.
- Buck, Timothy.** A puglist. *Essay* 436, *p.* 625.
- Buckingham, Duke of (Villiers).** His character drawn in Dryden's *Zimri*. 237-2-n; 318-2-n.
- His whimsical dinner-parties. *Essay* 371, *p.* 544.
- Minor allusions. 362-2-n; 694-1-2.
- Buckingham, Duke of (John Sheffield).** 316-1-3; 362-2-n; 382-2-n.
- Buckingham House (Palace).** 151-2-n; 362-2-n.
- Buckley, S.** A publisher of the *Spectator*. 327-2-5; 423-1-n; 448-2-6.
- Buckram.** Its use in dress. 312-1-3.
- Buda.** Siege of. 430-2-1.
- Budgell, Eustace.** Professor Morley's biographical note. 109-1-2n.
- Cousin of Addison, and biographer of Henry Boyle. 247-2-n.
- Author of papers signed X. 340-2-n.
- Essays in the Spectator written by him.*
- No.* 67, *p.* 109. On Dancing.
- No.* 301, *p.* 432. Haughty beauty, and Old Age. Honeycomb's Dream.
- No.* 313, *p.* 451. Education.
- No.* 319, *p.* 461. Fashion in dress.
- No.* 331, *p.* 481. Beards.
- No.* 337, *p.* 490. Education.
- No.* 341, *p.* 491. Defence of an epilogue ascribed to him.
- No.* 353, *p.* 515. Education.
- No.* 359, *p.* 525. Love affairs of Sir Roger and Will Honeycomb.
- No.* 365, *p.* 535. Amorousness in the Month of May.
- No.* 373, *p.* 546. Modesty, Bashfulness, and Assurance.
- No.* 385, *p.* 561. Friendship.
- No.* 389, *p.* 566. Atheists.
- No.* 395, *p.* 574. Chastity and the Month of May.
- No.* 401, *p.* 581. Jilts.
- No.* 404, *p.* 585. Follow Nature.
- No.* 425, *p.* 611. Dream of the March of the Seasons.
- No.* 506, *p.* 720. Love and Marriage.
- No.* 539, *p.* 766. Widow Hunters. Lovers

- and obdurate parents. A tedious sermon.
- No. 591, p. 835. Love Casuist.
- No. 602, p. 847. Love Casuist.
- No. 605, p. 850. Love and Marriage.
- Minor allusions. 166-1-n.; 340-2-n.; 497-2-n.; 736-1-n.; 793-1-n.
- Budgell, Gilbert.** Father of Eustace. 109-1-n.
- Budgell, Gilbert.** Brother of Eustace. 836-2-n.
- Buildings, Wonderful.** *Essay* 415, p. 598.
- Bull-Beggars.** 507-1-3.
- Bull-fighting.** 52-2-1; 155-2-3.
- Bullock, Gabriel.** The reputed writer of a letter published in the *Spectator* containing an offer of marriage. 471-2-n.
- Bullock, William.** A favourite comedian of the time. 60-2-5-n.; 75-1-2; 209-2-n.; 477-1-1; 716-2-2; 753-2-1; 767-2-1.
- Bumper Tavern.** St. James's Street, Westminster. 378-1-3; 378-2-n.
- Bunyan, John.** Was no master of the Sublime. 745-2-1.
- Burgundy (Charles the Bold), Duke of.** His punishment of a villain. *Essay* 491, p. 701.
- Burgundy Wine.** 478-2-1.
- Burial.** Xenophon in favour of the "Earth to Earth" system. 246-2-4.
- "Black wax on Burying-tickets." 620-2-1.
- Cemeteries (spelt Cœmiteries). 143-1-2 to 3.
- Burkhead, Mr.** An actor. 200-2-n.
- Burlesque.** A species of Wit. 101-1-2.
- Dryden's "Hind and Panther," "Transversed to the Story of the City and the Country Mouse," by Prior and Montague. 130-1-n.
- Addison's papers on Chevy Chase ridiculed in a burlesque criticism of Tom Thumb. 137-1-n.
- "We may observe, that in the First Ages of the World, when the great Souls and Master-pieces of Human Nature were produced, Men shined by a noble Simplicity of Behaviour, and were Strangers to those little Embellishments which are so fashionable in our present Conversation. And it is very remarkable, that notwithstanding we fall short at present of the Ancients in Poetry, Painting, Oratory, History, Architecture, and all the noble Arts and Sciences which depend more upon Genius than Experience, we exceed them as much in Doggerel, Humour, Burlesque, and all the trivial Arts of Ridicule. We meet with more Railery among the Moderns, but more Good Sense among the Ancients.
- "The two great Branches of Ridicule in Writing are Comedy and Burlesque. The first ridicules Persons by drawing them in their proper Characters, the other by drawing them quite unlike themselves. Burlesque is therefore of two kinds; the first represents mean Persons in the Accoutrements of Heroes, the other describes great Persons acting and speaking like the basest among the People.
- 'Don Quixote' is an Instance of the first and Lucian's Gods of the second. It is a Dispute among the Criticks, whether Burlesque Poetry runs best in Heroick Verse like that of the 'Dispensary;' or in Doggerel, like that of 'Hudibras.' I think where the low Character is to be raised, the Heroick is the proper Measure; but when an Hero is to be pulled down and degraded, it is done best in Doggerel.
- "If 'Hudibras' had been set out with as much Wit and Humour in Heroick Verse as he is in Doggerel, he would have made a much more agreeable Figure than he does; though the generality of his Readers are so wonderfully pleased with the double Rhimes, that I do not expect many will be of my Opinion in this Particular." 354-1-7.
- Burnet, Gilbert.** Bishop of Salisbury. 78-1-2; 755-2-n.
- Burnet, Thomas.** Author of "Telluris Theoria Sacra," and Master of the Charterhouse. 63-2-2-n.
- Bursten children.** 636-1-1.
- Burton-Ale.** 559-1-3.
- Bury.** A gallant's visit to. 226-1-2-n.
- Busby, Dr. Richard.** Head Master of Westminster School.
- Sir Roger's eulogium;—A great man! he whipp'd my grandfather; a very great man! 479-2-5.
- Story of a flogging and its sequel. 452-2-5, 6.
- Business.** Some make business their pleasure; others, pleasure their business. 293-2-4.
- "The slower Part of Mankind, whom my Correspondent wonders should get Estates, are the more immediately formed for that Pursuit: They can expect distant things without Impatience, because they are not carried out of their Way either by violent Passion or keen Appetite to any thing. To Men addicted to Delights, Business is an Interruption; to such as are cold to Delights, Business is an Entertainment. For which Reason it was said to one who commended a dull Man for his Application, No Thanks to him; if he had no Business, he would have nothing to do." 319-1-3.
- "It has been observed, that Men of Learning who take to Business, discharge it generally with greater Honesty than Men of the World. The chief Reason for it I take to be as follows. A Man that has spent his Youth in Reading, has been used to find Virtue extolled, and Vice stigmatized. A Man that has past his Time in the World, has often seen Vice triumphant, and Virtue discountenanced. Extortion, Rapine and Injustice, which are branded with Infamy in Books, often give a Man a Figure in the World; while several Qualities which are celebrated in Authors, as Generosity, Ingenuity and Good-Nature, impoverish and ruin him. This cannot but have a proportionable Effect on Men, whose Tempers and Principles are equally Good and Vicious.
- "There would be at least this Advantage

in employing Men of Learning and Parts in Business, that their Prosperity would set more gracefully on them, and that we should not see many worthless Persons shot up into the greatest Figures of Life. 672-1-4.

See also CALLING; OCCUPATION; WORK.
Busy. Persons who are always claiming to be busy. 407-1-2.

— A typical letter from one:—

"SIR,—The Post is just going out, and I have many other Letters of very great Importance to write this Evening, but I could not omit making my Compliments to you for your Civilities to me when I was last in Town. It is my Misfortune to be so full of Business, that I cannot tell you a Thousand Things which I have to say to you. I must desire you to communicate the Contents of this to no one living; but believe me to be, with the greatest Fidelity, SIR, Your most Obedient, Humble Servant, STEPHEN COURIER." 407-2-2.

Busybodies. Susan Civil's complaint of Mrs. Taperty. 292-2-2.

— *Phœdr. Fab. v. 2.*

Out of breath to no purpose, and very busy

about nothing. *Translation of Motto to Essay* 108.

Butler, Sir Roger's. *Essay* 517, *p.* 736.

Butler's Hudibras. *See* HUDIBRAS.

Button's Coffee-House. 320-1-n.; 361-1-n.; 794-2-2.

Buttons. The frosted Button. 461-2-8.

— Button-maker's petition to Parliament.

Butts in Conversation. 79-2-2 to 4; 256-1-2 to 4.

By-Laws. Reference in the Essay on the Whichenovre custom. 854-2-3.

Byrom, John. A contributor to the Spectator. Professor Morley's note. 829-1-n.
List of his contributions.

Essay 586, *p.* 829. Self-examination.
Sleep. Dreams.

Essay 587, *p.* 830. A dream of the examination of hearts.

Essay 593, *p.* 837. The imagination in sleep. Dreams.

Essay 597, *p.* 841. Sleep and dreams.

Essay 603, *p.* 848. Delicate poem on Lover's Absence.

C.

Caen. 103-1-n.; 362-2-n.

Cæsar, Augustus. *See* AUGUSTUS.

Cæsar, Julius. Invited his lampooner, Catullus, to supper. 40-2-3.

— His devise to figure on the coinage.

— Salust's estimate of his character. 246-2-6.

— Dictating to three secretaries at one time.

— Because his head was bald, covered it with laurels. 331-2-4.

— Expression of his satisfaction with his share of life and fortune. 367-1-1.

— Decorum and dignity of manner and gesture. 420-2-2.

— His principles of action. 548-1-1 to 4.

— His passion for fame. 668-1 to 2.

— A play by the Earl of Stirling. 432-1-2 to 3n.

— "Good-Nature is a third necessary Ingredient in the Marriage-State, without which it would inevitably sower upon a thousand Occasions. When Greatness of Mind is joined with this amiable Quality, it attracts the Admiration and Esteem of all who behold it. Thus Cæsar, not more remarkable for his Fortune and Valour than for his Humanity, stole into the Hearts of the Roman people, when breaking through the Custom, he pronounced an Oration at the Funeral of his first and best beloved Wife." 853-2-3.

— "It cannot be doubted, but that there is as great Desire of Glory in a Ring of Wrestlers or Cudgel-Players, as in any other more refined Competition for Superiority. No Man that could avoid it, would ever suffer his Head to be broken but out of a

Principle of Honour. This is the secret Spring that pushes them forward; and the Superiority which they gain above the undistinguish'd many, does more than repair those Wounds they have received in the Combat. 'Tis Mr. Waller's Opinion, that Julius Cæsar, had he not been Master of the Roman Empire, would in all Probability have made an excellent Wrestler.

*Great Julius on the Mountains bred,
A Flock perhaps or Herd had led;
He that the World subdued, had been
But the best Wrestler on the Green.*

That he subdued the World, was owing to the Accidents of Art and Knowledge; had he not met with those Advantages, the same Sparks of Emulation would have kindled within him, and prompted him to distinguish himself in some Enterprise of a lower Nature." 321-1-4.

— "Besides these several Advantages which rise from Hope, there is another which is none of the least, and that is, its great Efficacy in preserving us from setting too high a value on present Enjoyments. The saying of Cæsar is very well known. When he had given away all his Estate in Gratuities among his Friends, one of them asked what he had left for himself; to which that great Man replied, Hope. His Natural Magnanimity hindered him from prizing what he was certainly possessed of, and turned all his Thoughts upon something more valuable that he had in View. I question not but every Reader will draw a Moral from this Story, and apply it to himself without my Direction." 674-1-2.

Cæsar's Commentaries. An edition by Dr. Samuel Clarke, praised by Addison for its correctness and the beauty of its presentation as the finest book he ever saw. 538-2-5.

Cain. We are told by some of the Jewish Rabbins that the first murder was occasioned by a religious controversy. 269-2-2.

Cakes, Cheese. 256-1-2.

Calais. 510-2-1.

Calamity. Common calamity brings men together, though they differ in every other particular. 50-2-4.

— "I observed one particular Weight lettered on both sides, and upon applying myself to the Reading of it, I found on one side written, 'In the dialect of Men,' and underneath it, 'CALAMITIES;' on the other side was written, 'In the Language of the Gods,' and underneath, 'BLESSINGS.' I found the Intrinsic value of this Weight to be much greater than I imagined, for it overpowered Health, Wealth, Good Fortune, and many other Weights, which were much more ponderous in my Hand than the other. 663-1-5.

— Mountain of Miseries. See MOUNTAIN. See also ADVERSITY; AFFLICTIONS; SORROW.

Calamy, Dr. A nonconformist preacher and writer. 164-1-2-n.

Calendar, Roman. Clavius's work in reforming the. 443-1-n.

"Calfs." 533-1-8.

Caliban. It shows a greater genius in Shakespeare to have drawn his Caliban than his Hotspur or Julius Cæsar; the one was to be supplied out of his own imagination, whereas the other might have been formed upon tradition, history, and observation. 400-1-1.

Caligula. "The same Diodorus also relates of Caligula, Predecessor to Nero, that his Nurse used to moisten the Nipples of her Breast frequently with Blood, to make Caligula take the better Hold of them; which, says Diodorus, was the Cause that made him so blood-thirsty and cruel all his Life-time after, that he not only committed frequent Murder by his own Hand, but likewise wished that all human Kind wore but one Neck, that he might have the Pleasure to cut it off." 350-2-2.

Calling. Ill choice of. Many men country curates who might have become London aldermen. Folly of parents in considering their own inclinations more than the genius and abilities of their children. Recommendation of commercial pursuits. 37-1-4; 37-2-1 to 2.

— Parents who had rather see their children starve like gentlemen than thrive in a trade or profession that is beneath their quality. 166-2-4.

— I know a man of good sense who put his son to a blacksmith, though an offer was made him of his being received as a page to a man of quality. 308-2-2.

— The vicious modesty which makes a man ashamed of his occupation. 331-2-4.

Calling—continued.

— The felicity is, when anyone is so happy as to find out and follow what is the proper bent of his genius, and turn all his endeavours to exert himself according as that prompts him. 377-1-1.

— Follow Nature. *Essay* 404, p. 585.

— "If we consider attentively this Property of Human Nature, it may instruct us in very fine Moralities. In the first place, I would have no Man discouraged with that kind of Life or Series of Action, in which the Choice of others, or his own Necessities, may have engaged him. It may perhaps be very disagreeable to him at first; but Use and Application will certainly render it not only less painful, but pleasing and satisfactory. .

"In the second place I would recommend to every one that admirable Precept which Pythagoras is said to have given to his Disciples, and which that Philosopher must have drawn from the Observation I have enlarged upon. *Optimum vitæ genus eligito, nam consuetudo faciet iucundissimum*, Pitch upon that Course of Life which is the most Excellent, and Custom will render it the most Delightful. Men, whose Circumstances will permit them to chuse their own Way of Life, are inexcusable if they do not pursue that which their Judgment tells them is the most laudable. The Voice of Reason is more to be regarded than the Bent of any present Inclination, since by the Rule above mentioned, Inclination will at length come over to Reason, though we can never force Reason to comply with Inclination." 640-1-2.

— "Every Station of Life has Duties which are proper to it. Those who are determined by Choice to any particular kind of Business are indeed more happy than those who are determined by Necessity, but both are under an equal Obligation of fixing on Employments, which may be either useful to themselves or beneficial to others. No one of the Sons of Adam ought to think himself exempt from that Labour and Industry which were denounced to our first Parent, and in him to all his Posterity. Those to whom Birth or Fortune may seem to make such an Application unnecessary ought to find out some calling or profession for themselves, that they may not lie as a burden on the species, and be the only useless parts of the Creation." 825-2-5.

— *Hor. 1 Sat. i. 1.*

"Whence is't, Mæcenas, that so few approve The state they're placed in, and incline to rove;

Whether against their will by fate imposed, Or by consent and prudent choice espoused? Happy the merchant! the old soldier cries, Broke with fatigues and warlike enterprise. The merchant, when the dreaded hurricane Tosses his wealthy cargo on the main, Applauds the wars and toils of a campaign :

There an engagement soon decides your doom,
Bravely to die, or come victorious home.
The lawyer vows the farmer's life is best,
When at the dawn the clients break his rest.
The farmer, having put in bail 't appear,
And forced to town, cries they are happiest
there :

With thousands more of this inconstant race,
Would tire e'en Fabius to relate each case.
Not to detain you longer, pray attend,
The issue of all this : Should Jove descend,
And grant to every man his rash demand,
To run his lengths with a neglectful hand ;
First, grant the harass'd warrior a release,
Bid him to trade, and try the faithless seas,
To purchase treasure and declining ease :
Next, call the pleader from his learned strife,
To the calm blessings of a country life :
And with these separate demands dismiss
Each suppliant to enjoy the promised bliss :
Don't you believe they'd run ? Not one will
move,

Though proffer'd to be happy from above.
Horneck's translation of Motto to Essay
558.

— *Virgil, Ecl. viii. 63.*

With different talents form'd, we variously
excel.—*Translation of Motto to Essay* 318.

See also BENT ; CAPACITY ; EDUCATION ;
OCCUPATION ; OPPORTUNITY.

Calprenède, M. de Costes de la. 123-1-n.

Calumny. Reputation, the most precious
of man's treasures, is the one thing that can
be stolen from him with impunity, and no
gain to the thief.—Whispers against a trader's
credit.—Fire and sword are slow engines of
destruction, in comparison with the tongue
of the babler. *Essay* 218, *p.* 313.

— Women's scandal on women. Tale-
bearers and slanderers. No authority for
persons to pass away hours of conversation
upon the faults of other people. *Essay* 390,
p. 567.

— Anonymous libellers,—a race of vermin
that are a Scandal to Government, and a
reproach to Human Nature. Every one
who has in him the sentiments either of a
Christian or a gentleman cannot but be
highly offended at this wicked and un-
generous practice . . . a National crime.
. . . We learn from a fragment of Cicero,
that though there were very few capital
punishments in the Twelve Tables, a libel
or lampoon which took away the good name
of another was to be punished by death. . . .
I cannot but look upon the finest strokes of
satire which are aimed at particular persons,
and which are supported even with the ap-
pearances of truth, to be the marks of an
evil mind, and highly criminal in themselves.
. . . Every honest man sets as high a value
upon a good name, as upon life itself ; and I
cannot but think that those who privily
assault the one, would destroy the other,
might they do it with the same secrecy and
impunity.—Severity of the Roman law, and
censure of St. Gregory on aiders and abettors
in slander.—Quotation from Bayle on the

pleasure men take in listening to evil reports
of others. *Essay* 451, *p.* 645.

— Were all the vexations of life put
together, we should find that a great part
of them proceed from those calumnies and
reproaches which we spread abroad concern-
ing one another.—All condemn the offence ;
few are innocent of it.—Analysis of the
motives that impel a man to give ear and
tongue to detraction.—Criminal curiosity.—
Rules of the Trappiste monks in regard to ill
reports of others. *Essay* 594, *p.* 838.

See also DETRACTION ; SCANDAL ;
SLANDER.

Calverley, Yorks. An attempt to asso-
ciate the place with the Roger de Coverley
dance. 163-2-n.

Calvinists. St. Evremond's examination
of the points of their difference from the
Papists. 307-2-1.

Calypso and Telemachus. An opera. 108-2-n.

Cambden's Remains. 97-1-1.

Cambray, Bishop of. See FENELON.

Cambric. 93-1-4.

Cambridge. (A). *Town and Neighbour-
hood.*
(B). *University.*
(C). *Colleges.*

A. TOWN AND NEIGHBOURHOOD.

— Staincoat Hole. 575-2-1.
— Tobias Hobson. See H.

B. UNIVERSITY.

— Nathaniel Lee, dramatist. 66-1-n.
— Joshua Barnes, Professor of Greek.

— "In the language of Cambridge, one of
an hundred." 355-1-4.

— William Whiston, Newton's successor as
Lucasian Professor. 576-1-n.

— Oxford and Cambridge Jests, a book. 801-2-5.

— The Loungers. *Essay* 54, *p.* 88.

— A University Sermon. 318-1-2.

— The Ugly Club. *Essay* 78, *p.* 125.

C. THE COLLEGES.

Clare Hall.

— Thomas Winston. 575-2-n.

— William Whiston. 576-1-n.

— Site of the Ugly Club. 126-1-2.

King's.

— One of its Fellows a member of the Ugly
Club. 126-1-2.

St. John's.

— "The monopoly of puns in this Uni-
versity has been an immemorial privilege of
the Johnians." 575-1-2.

Sidney.

— Thomas Woolston. 575-2-n.

Trinity.

— Laurence Eusden. 125-2-n. ; 789-2-3.

— Isaac Barrow, Master. 164-1-n.

— A letter from. 411-2-2.

— Sir Paul Rycant. 500-1-n.

— Dr. Richard Bentley, Master. 848-2-n.

Cambridgeshire. See CAMBRIDGE ;
CHESTERTON ; CONINGTON ; NEWMARKET.
Camilla (Virgil's). 28-2-2 ; 115-2-3.

Camilla. An opera. 39-2-n.; 370-1-n.
Camisars, or French Prophets. 234-2-4-n.

Camlet. 161-1-2; 461-2-9; 545-2-3.

Campbell, Duncan. A man who was, or feigned to be, deaf and dumb, and who claimed to be gifted with second sight. 470-1-n.; 680-1-1.

Campbell, J. Dykes. Published in 1864 the contents of a MS. note-book of Addison's. 594-1-n.

Camphire. A book on "The virtues of Camphire, with directions to make Camphire Tea." 146-1-3.

Candles. Superstition of strangers in the flame. 14-2-4.

— Wax-candles. 387-2-5.

— Candlesticks. 136-2-1.

Candour. See SINCERITY.

Canes. 355-2-1; 618-1.

Cant. Origin and signification of the word. 217-2-2; 218-1-n.

— Stock of cant phrases the basis of many a reputation. 418-1-2; 527-1-1.

— "Cant of particular trades and employments." 606-2-3.

— "Cant" in legal phraseology. 784-2-1.

— Other instances of usage. 207-2-4; 815-2-2; 863-2-4.

Canterbury, Archbishops of. Vested with the power of licensing books. 636-1-n.
 See also LAUD; TILLOTSON; WAKE.

Canticles, Book of. Its beauty. Milton drew inspiration from it. Breathes the spirit of Homer. 474-2-2 to 7.

Capacity. Hidden stores of Virtue and Knowledge, and unexhausted sources of perfection in man. 170-2-4.

— Every one is capable of excelling in something. The soul has in this respect a certain vegetative power, which cannot lie wholly idle. If it is not laid out and cultivated into a regular and beautiful garden, it will of itself shoot up in weeds or flowers of a wilder growth. 788-2-3.

— *Horace, Ars Poet. v. 39.*

— Often try what weight you can support, And what your shoulders are too weak to bear.—*Translation of Motto to Essay 307.*

— *Virgil, Ecl. viii. 63.*

With different talents form'd, we variously excel.—*Translation of Motto to Essay 318.*

— *Hor. 4 Od. ii. 27.*

— "My timorous Muse

Unambitious tracts pursues;
 Does with weak unballast wings,
 About the mossy brooks and springs,

Like the laborious bee,
 For little drops of honey fly,
 And there with humble sweets contents her industry." — *Cowley's translation of Motto to Essay 455.*

See also BENT; EDUCATION.

Capital. This memorable man (Tobias Hobson) stands drawn at an inn (which he used) in Bishopsgate Street, with an hundred pound bag under his arm, with this inscription upon the said bag,

"The fruitful mother of an Hundred more."

725-2-5.

Caprice. Caprice, with a monkey sitting on her shoulder. 104-1-1.

— Lucky numbers. *Essay 191, p. 277.*

Captain of the Guard. 141-1-2.

— An heroic ship's. 117-2-5.

— A recruiting. *Essay 132, p. 197.*

Capuchins, Order of the. 510-1-n.

Caravansaries. Story of the Dervise and the King. 416-1-3 to 4.

Carbuncle's (Dr.) Dye, Wine. 86-1-2.

Card-matches. 357-1-1 to 2.

Cardan. A quotation from his works. 184-1-4.

Cardinals. A Cardinal's mistress. 203-1-1.

— Story of the Cardinal and the Spy. 630-1-1.

— Ceremony of opening the mouth. 782-1-6.
 See also MAZARIN; RICHELIEU; WOLSEY.

Cards. It is very wonderful to see persons of the best sense passing away a dozen hours together in shuffling and dividing a pack of cards, with no other conversation but what is made up of a few game phrases, and no other ideas but those of black or red spots ranged together in different figures. 147-2-5.

— Sir Roger included packs of cards in his Christmas gifts to poor families in his parish. 387-1-6.

— Women gamblers; playing till daylight. 208-2-2 to 4; 568-1-2.

— Loss of temper. Offender committed to the Infirmary. 618-2-3.

— "I know a Lady so given up to this sort of Devotion, that tho' she employs six or eight Hours of the twenty-four at Cards, she never misses one constant Hour of Prayer, for which time another holds her Cards, to which she returns with no little Anxiety till two or three in the Morning." 128-1-3.

Particular Games.

All-fours. 245-2-3.

Basset. 469-2-6.

Crimp. 469-2-12 to 20; 654-2.

Lanterloo. 349-1-1.

Ombre. 162-2-1; 208-2-2 to 4; 623-1-3.

Piquet. 286-1-7; 623-1-3; 750-2-1.

Trente-et-un. 349-1-1.

Whist (Whisk). 118-1-4; 349-1-1.

Care. Description in the Faery Queene.

Care and his *House* are described thus,

IV. 6, 33, 34, 35.

"Not far away, not meet for any Guest,
 They spy'd a little Cottage, like some poor
 Man's Nest.

34.

"There entring in, they found the Good-
 Man's self,
 Full busily unto his Work ybent,
 Who was so weel a wretched wearish Elf,
 With hollow Eyes and raw-bone Cheeks
 forspent,
 As if he had in Prison long been pent.
 Full black and griesly did his Face appear,
 Besmear'd with Smoke that nigh his Eye-
 sight blent,

*With rugged Beard and Hoary shaggy
Hairs,
The which he never wont to comb, or comely
shear.*

35.
"Rude was his Garment and to Rags all
rent,
No better had he, ne for better cared;
His blistered Hands amongst the Cinders
brent,
And Fingers filthy, with long Nails pre-
pared,
Right fit to rend the Food on which he
fared.
His Name was Care; a Blacksmith by his
Trade,
That neither Day nor Night from work-
ing spared,
But to small purpose Iron Wedges made:
These be unquiet Thoughts that careful
Minds invade." 768-2-2.

— No man has so much as he who en-
deavours after the most happiness. 816-1-1.

— A man's first care should be to avoid the
reproaches of his own heart; his next, to
escape the censures of the world: if the last
interferes with the former, it ought to be
entirely neglected. 185-1-4.

See also CHEERFULNESS.

Careless Husband. Play by Colley
Cibber. 81-1-1-n; 543-1-1-n.

Carelessness. Affectation of. 407-1-1.

Carey, Henry, Earl of Monmouth. Trans-
lator of some of Boccacini's works. 419-1-1-n.

Carey, Mr., of New College, Oxford.
Steele's acknowledgment of his contributions
to the paper. 789-2-3.

Caricature. Shafts of satirists discharged
with reckless aim. 763-2-2 to 3.

See also BURLESQUE.

Carlat (France). Birthplace of Bayle, the
"Shakespeare of Dictionary-makers."

183-2-n.

Carleton (Henry Boyle) **Lord.** See BOYLE.

Carmelite. Thomas Conecte, a famous
preacher. 154-2-2n.

Carmen. Street disputes with coachmen.

254-1-3.

Carnations. Spelt "Carnatians." 833-1-3.

Carneades. Described Beauty as "Royalty
without Force." 213-2-1.

Carping. See CRITICISM; CRITICS; FAULT-
FINDING.

Carrache, Hannibal. Mentioned in Addi-
son's Dream of Pictures. 134-2-2.

Cartesians. 352-1-3; 601-2-2 to 3.

Carthaginian Faith. 254-1-2.

Cartoons, Raphael's. 347-1-5.

Carvel, Hans. Prior's poem of that name.

210-1-7n.

Cash Trade. The advantages of. 777-1-3.

Cassandra. A romance. A book in Leo-
nora's library. 62-2.

Cassini. An astronomer. 785-2-1.

Cassius. High spirit of his boyhood. 229-2-3.

Cassocks. 855-2-3.

Castelvetro. Italian critic and commenta-
tor. 428-1n.

Castile Soap. 693-1-1.

Castilian, Story of a; his wife and a
treacherous friend. 286-2-5 to 6.

Castles-in-the-air. Confessions of a
Castle-builder. *Essay* 167, p. 243.

— Table of Alnaschar, the Glass-merchant.
761-2-3 to 4.

— *Virgil, Ecl. viii.* 108.

With voluntary dreams they cheat their minds.

— *Translation of Motto to Essay* 117.

See also ANTICIPATION; EXPECTATIONS.

Castres (France). Birthplace of André
Dacier. 418-1-n.

Casulist, The Love. See LOVE.

Cataline. 405-2-3. See also CATILINE.

Cat-a-mountain. 55-1-2.

Cat-calls at theatres. *Essay* 361, p. 527.

Catch, Jack. 719-2-1.

Catches (Music). The Everlasting Club
delight in singing. 118-1-5.

Cathedrals. Gothic style of architecture.

599-2-2.

— Music in. 717-2.

— St. Paul's Cathedral. See P.

Catherine Street, Strand. 419-1-n; 423-1-n.

Catholic (Roman) Church. See R.

Catiline. Lived with the sad severely, with
the cheerful agreeably, with the old gravely,
with the young pleasantly; he [Cicero] added,
with the wicked boldly, with the wanton
lasciviously. 562-1-7.

— Johnson's play of that name. 726-2-2.

See also CATALINE.

Cato. His character is rather awful than
amiable. 246-2-6.

— Seneca's precept, that when we are in
our greatest solitudes we should fancy that
Cato stands before us, and sees everything
we do. 331-2-2.

— Would not allow anyone but a virtuous
man to be handsome,—an opinion which
savours of philosophical rant. 346-2-5.

— Salust's remark of him, that the less he
coveted glory, the more he acquired it. 365-1-3.

— Suffered no one but himself to teach his
son. 451-2-5.

— Tributes to his high character and great
reputation. 638-2-4; 795-1-7.

— Soliloquy on Death and Immortality.

875-1-7 to 9.

— Addison's tragedy. 361-1-n.

— His death. 417-1-1.

Cats. The Witch's tabby. 179-1-2; 179-2-n.

— Antipathy to. 765-2-2; 856-1-2.

— Cat type of women, in Simonides' satire.
302-2-2.

Catullus. Caesar responds to a lampoon by
an invitation to supper. 40-2-3.

— No "mixt wit" in him. 101-2-2.

— Translation of a fragment of an Ode of
Sappho's. 328-1-5.

— Signification of diminutive epithets in.

756-2-3.

Caudle, A. 93-1-4. See also CAWDLIE.

Caution. Readiness in some to pronounce
on every man's character, which they can
give in two words, and make him either good
for nothing or qualified for everything. 803-1-4.

D

* There is apparently nothing in the *Spectator* or in
Professor Morley's notes to enable one to identify
them.—COMPILER.

Cavaliers and Roundheads. Sir Roger's recollection of the feuds. 189-1-3.

Cavendish, William; first Duke of Devonshire. 155-2-n.

Cavil. See CRITICS; FAULT-FINDING.

Cawdle. A porringer of. 212-1-2. See also CAUDLE.

Cedar Tree. A tradition of Abraham. 833-1-5.

Celibacy. The Jews regard it as an accursed state, and generally are married before twenty, as hoping the Messiah may descend from them. 707-2-2.

See also BACHELORS; MARRIAGE.

Cemeteries. (Cœmities.) 143-1-2 to 3.

Censor, The. A paper. 444-2-n.

Censoriousness. Cheerfulness and Good-Nature to be cultivated in order to prevent the natural hatred of vice from souring into severity and censoriousness. 347-1-2.

— Sketch of a censorious woman. 351-2-5.

See also DETRACTION; FAULT-FINDING; JUDGMENTS.

Censorship of the Press. 636-1-n.

Censure. A man's first care should be to avoid the reproaches of his own heart; his next, to escape the censures of the world: if the last interferes with the former, it ought to be entirely neglected. 185-1-4.

— The world is more apt to censure than to applaud. 367-1-2.

— By early corrections of vanity, while boys are growing into men, they will gradually learn not to censure superficially, but imbibe those principles of general kindness and humanity, which alone can make them easy to themselves, and beloved by others.

621-2-4.

— *Juv. Sat. ii.*, 63.

The doves are censured, while the crows are spared. *Translation of Motto to Essay 11.*

— *Horace*, 1 *Ep. xviii.*, 25.

Tho' ten times worse than you, you'll frequent view

Those who with keenest rage will censure you.

Translation of Motto to Essay 202.

— "If I attack the Vicious, I shall only set upon them in a Body; and will not be provoked by the worst Usage that I can receive from others, to make an Example of any particular Criminal. In short, I have so much of a Drawcansir in me, that I shall pass over a single Foe to charge whole Armies. It is not *Lais* or *Silenus*, but the Harlot and the Drunkard, whom I shall endeavour to expose; and shall consider the Crime as it appears in a Species, not as it is circumstanced in an Individual. I think it was *Caligula* who wished the whole City of *Rome* had but one Neck, that he might behead them at a Blow. I shall do out of Humanity what that Emperor would have done in the Cruelty of his Temper, and aim every Stroke at a collective Body of Offenders. At the same Time I am very sensible, that nothing spreads a paper like private Calumny and Defamation; but as my Speculations are not under this Necessity, they are not exposed to this Temptation. 29-2-1."

Censure—continued.

— *Hor.* 1 *Ep. ii.* 262.

"For what's derided by the censoring crowd,
Is thought on more than what is just and good."

Dryden.

"There is a lust in man no power can tame,
Of loudly publishing his neighbour's shame;
On eagle's wings invidious scandals fly,
While virtuous actions are but born, and die."

E. of Corke.

"Sooner we learn, and seldom forget,
What critics scorn, than what they highly rate."

Hughes's Letters, vol. ii. p. 222.

— *Translations of Motto to Essay 270.*

See also CONDEMNATION; DETRACTION;

FAULT-FINDING; JUDGMENTS.

Ceremonies, Religious. 291-1-7; 297-2-

1 to 4; 307-2-4 to 5; 307-2-1 to 2.

Ceremony. Troublesome politeness.

182-2-1 to 2.

— Absurdity of a Portuguese Minister.

709-2-2.

Chaffinches. 26-1-6.

Chairs. Coronation-chairs at Westminster Abbey. 480-1-2.

— Elbow-chairs. 117-2-4; 126-2-1; 663-1-1.

— The Mathematical Chair. 44-1-1.

"Chairs to mend." Street cry. 357-1-4.

Chalk-eating. 473-2-3.

Challenge to fight, *A. Essay* 436, p. 625.

Champagne (spelt Champaign). 478-2-1.

Champer's Pipe. 620-2.

Chance. Socrates would not believe his fate

to be determined by. 216-1-2.

— An argument for Providence. 772-2-3.

See also ACCIDENT.

Chance-Medley. 56-1-1; 359-2-4; 529-2-1.

Chancellor of the Exchequer. Henry

Boyle. 247-1-n.

Chancery Bill. 218-1-3.

Chancery, Court of. To remedy [hard

cases] this Court was erected, which frequently mitigates and breaks the teeth of the

Common Law. 803-2-4.

Chancery Lane. The Bagnio in. 483-2-3.

Change. Business and Pleasure, or rather in Sir Andrew, Labour and Rest, recommend each other. They take their turns with so quick a vicissitude, that neither becomes a habit, or takes possession of the whole man; nor is it possible he should be surfeited with either. 332-1-1.

— *Horace*, 1 *Ep. ix.* 27.

Those that beyond sea go, will sadly find,

They change their climate only, not their mind. *Translation of Motto to Essay 80.*

See also NOVELTY.

Change (The) London. 110-1-1; 725-1-1.

See also ROYAL CHANGE.

Change-Alley. Shop-girls' complaint of amorous attention of merchants. 227-2-2.

— Minor allusion. 616-2-1.

Change of Mind. The Spanish Proverb says, *Il sabio muda consejo, il necio no, i.e.,*

A wise man changes his mind, a fool never will. 127-1-2.

See also CONSISTENCY; INCONSTANCY.

Changed Children, A story of.

Essay 123, p. 186.

- Changeful Humour.** An epigram by Martial. 112-1-2.
- Chap.** A. 645-1-2.
- Chapel, Mark Lane.** 660-1-n.
- Chaplains.** Sir Roger's Chaplain. 163-2-3; 164-1-1 to 2; 171-2-4; 179-2-4 to 5.—Chaplains to noblemen. 855-2-3.
- Character.** No man is so sunk in vice and ignorance but there are still some hidden seeds of goodness and knowledge in him. 374-1-5.
— The most perfect character is that in which cheerfulness and seriousness have each their due part. Man should not live as if there was no God in the world; nor, at the same time, as if there were no men in it. 843-1-6.
See also ACCIDENT; CIRCUMSTANCES; DEFAMATION; DETRACTION; DISPOSITION; GOOD BREEDING; INNOCENCE; JUDGMENTS; OPINIONS; ORIGINALITY; PERFECTION; PHYSIOGNOMY; POSSIBILITIES; SIMPLICITY; VIVACITY.
- Characters** (Testimonials). *See* TESTIMONIALS.
- Chardin, Sir John.** Hist travels. 416-1-3, 4n.
- Charing Cross.** 137-2-2.
- Chariots.** 204-2-2; 332-1-2; 462-1-6: 627-1.
- Charity.** Examination of the questions how far a charitable spirit owes its nature to natural disposition and occasional circumstance, and how far it may claim the distinction of a moral virtue. Rules for helping the needy.—Sketch of a man prudently generous.—Sir Thomas Browne's saying, that there is more rhetoric in that one sentence,—He that giveth to the poor lendeth to the Lord—than in a library of sermons.—Christ's teaching.—Quotation from the Book of Job; a finer picture of a charitable and good-natured man than is to be met with in any other author. *Essay* 177, p. 258.
— Sketch of a rich man who lives plainly and quietly, and spends his substance in freeing others from the temptations of worldly want, and in securing them as a retinue to attend him to Heaven. 377-2-1.
— To forget what we bestow, Bespeaks a noble mind. *Congreve*. 609-2-3.
— Charity in thought. A man who in reading the Whole Duty of Man wrote the names of several persons in his village at the side of every sin which is mentioned in the book. 805-2-3.
— *Tully*.
Men resemble the gods in nothing so much as in doing good to their fellow creatures. *Translation of Motto to Essay* 230.
— Extract from an epitaph in St. George's Churchyard, Doncaster:—
That I spent, that I had;
That I gave, that I have;
That I left, that I lost. 259-2-n.
See also ALMS; BEGGARS; BENEVOLENCE; BIGOTRY; CALUMNY; GENEROSITY; POOR.
- Charity Schools.** 422-2; 423-1-1 to 2; 443-2-3.
- Charles (King) the First.** 164-1-n.
[There is no allusion in the Spectator itself.]
- Charles (King) the Second.** Amusing incident at a Lord Mayor's Banquet. 661-2-4.
— Place-seekers on the Restoration. *Essay* 629, p. 876.
— Minor allusions. 126-2-1; 164-2-n.
- Charles the Bold,** Duke of Burgundy
His measure of justice. A story. *Essay* 491, p. 701.
- Charles the Great.** His action in a very delicate situation. 265-1-1 to 2.
- Charles XII.** of Sweden. 71-2-2-n.
- Charms.** For absent lovers. 349-1-2 to 3.
— A Turkish charm to give courage. 457-1-4.
— Abracadabra. 317-2-n.
- Chastity.** A quotation from Hobbes. 703-2-1
— Vulcan's dogs. A Sicilian story. 822-1.
— The Month of May, *Essays* 365, p. 535 395, p. 574
See also ADULTERY; IMMORALITY; SEDUCTION.
- Chaucer.** Rymer on the fitness of Chaucerian English for Heroic Poetry. 382-1-n.
— A quotation from. 119-1-4.
- Cheapening** (Cheapening; Cheapned). 469-2-3; 490-2-1; 589-1-2; 797-2-5.
- Cheapside, London.** Story of rival beauties. *Essay* 80, p. 128.
— The Bible and Three Crowns. 277-2-5.
— A letter from Josiah Henpeck. 305-1-6.
- Cheating.** *See* TRADE.
- Cheerfulness.** No real life but the cheerful. The secret of attainment. 212-1-2.
— Natural fruit of Temperance and Sobriety. 283-2-1.
— An ornament of Virtue. 347-1-2.
— To be preferred to Mirth.—The two compared.—Conspicuous in Philosophers and Christian Saints.—Its effect on a man's powers and enjoyment, and in social life.—It is the expression of constant habitual gratitude to God; an implicit praise and thanksgiving.—Impossible with the Atheist, or with those who live in a state of Vice and Impenitence.—May be maintained through all adversities by those who are supported by Religious Hope and Faith.—Is strengthened by meditation on the merciful nature of God. *Essay* 381, p. 555.
— Consideration of its natural state, apart from any moral question.—A great promoter of health, bodily and mental.—The world seems to have been made for man's use.—Nature prodigal with beauties that have no other purpose than the raising of delight in the mind of man.—The world not designed for the production of murmurs and repinings.—Melancholy a kind of demon that haunts the British islands. Influence of climate and constitution.—The function of Pain in human life; quotation from Locke. *Essay* 387, p. 563.
— Contemplation of the Beauties of Nature. *Essay* 393, p. 571.
— The cheerful and the gloomy types of piety. *Essay* 494, p. 705.

Cheerfulness—*continued.*

- Ten thousand thousand precious gifts
My daily thanks employ,
Nor is the least a cheerful heart,
That tastes those gifts with joy.
Addison's Hymn, "When all thy Mercies."
649-2-2.

See also EQUANIMITY; GOOD-NATURE;
SERIOUSNESS.

Cheese. Antipathy to. 765-2-2.

- Cheshire Cheese. 262-1-3; 379-1-1.
- "Carrying home the cheese,"—a prize.
262-2-1.

Cheese-Cakes. 256-1-2.**Chelsea.** The five fields towards Chelsea.
204-2-2.

- A pensioner. 225-1-2.
- Spelt "Chelsey." 710-2-2.
- Other allusion. 256-1-2.

Chemists. *See* ALCHEMISTS; APOTHECARIES.**Cherries.** Cultivation in England. 113-1-4;
473-2-3; 787-1-1.**Cherry Brandy.** 478-2-1.**Cherubim.** Some of the Rabbins tell us that the Cherubims are a set of angels who know most, and the Seraphims a set of angels who love most. 845-2-4.

Another allusion. 170-2-2.

Cheshire. Cheese. 262-1-3; 379-1-1.

- Congleton. 657-2-n.
- Rounds (Music). 163-2-n.

Chess. 606-2-3. [The only allusion, apparently, in the whole work.]**Chesterton** (Cambs.) J. Driden of that place. 178-1-n.**Cheviot, The.** *See* CHEVY CHASE.**Chevy Chase.** Expresses the essential and inherent perfection of simplicity of thought.—The favourite ballad of the common people of England.—Ben Jonson used to say he had rather have been the author of it than of all his own works.—Sir Philip Sidney said, 'I never heard the old song . . . that I found not my heart more moved than with a trumpet.'

- Detailed criticism. *Essay* 70, p. 113.
- Detailed criticism continued.—Parallels in Virgil.—Inspired by the same kind of poetical genius, and by the same copyings after Nature.—The thought in the third stanza is such as would have shone in Homer or in Virgil. *Essay* 74, p. 119.

— Addison's admiration of the poem ridiculed. 137-1-n.

Chicken (in age). 311-2-1.**Chickens, Instinct in.** *Essay* 120, p. 182.**Childermas Day.** Superstition against beginning any new work on that day. 15-1-1.**Child's Coffee-House.** 3-2-1; 794-2-2;
855-2-3; 872-2-4.**Children.** Harsh and cruel treatment by parents.—Letter from an unnatural father to his son.—A man of the same stamp is drawn in the play *Love for Love*.—Relations of parent and child.—One of the strongest reflections upon Human Nature that parental instinct should be stronger than filial gratitude.—For one cruel parent we meet with a thousand undutiful children.—Obedience of

child to parent is the basis of all government.

—Chinese Laws.—Parricide. *Essay* 189, p. 274.

—Pleasing parental pride.—Hopes for the future.—Training of children.—A booby heir.—A family in which father and son are close friends, apart from blood ties.—The evening of Life made sweet and calm by such relationships.—Letter to a young man on the loss of a worthy father.—*Essay* 192, p. 278.

—A strong protest against the practice of putting a child to nurse. *Essay* 246, p. 350.

—A father's reflections on the neglected filial duties of his childhood.—"The good man and woman are long since in their graves, who used to sit and plot the welfare of us their children, while, perhaps, we were sometimes laughing at the old folks at another end of the house. The truth of it is, we were merely to follow Nature in these great duties of life, tho' we have a strong instinct towards the performing of them, we should be on both sides very deficient."—The office of Reason towards Affection.—Letter from a mother to a prodigal son, and his penitent reply. *Essay* 263, p. 375.

—Scaring children with the names of Raw-Head and Bloody-bones. 507-1-3.

—Two examples of unwise training: the excessively strict, and the lax. *Essay* 431, p. 619.

—Bursten children. 636-1-1.

—Gregorio Leti's boast that he had been author of a book and father of a child for 20 years successively. 880-1-n.

—*Tully.*

What is there in Nature so dear to a man as his own children?

Translation of Motto to Essay 431.
—Illegitimate children. Their unfortunate position. *Essay* 203, p. 293.

—Family training. *Essay* 66, p. 107; also 193-2-5 to 6.

—Ghost stories. 22-2-2.

—Tears of children. 150-1-3.

—Filial duty. Story of the Valentines.

Essay 426, p. 613.
—A father's aversion to his children. 685-2-2.

—Changed children. A love-story. *Essay* 123, p. 186.

—Corporal punishment. *Essays* 157, p. 229; 168, p. 244.

—A mother's spoiling. 186-2-1.

—The blessing and comfort of children.

Essay 500, p. 712.

See also ABDUCTION; BOYS; DAUGHTERS; EDUCATION; FATHERS; FILIAL; GIRLS; MOTHERS; PARENTS; SONS.

Children-in-the-Wood. Ballad of the. Addison's criticism. *Essay* 85, p. 136.

—The tune of that name. 262-1-2.

Chili. "The ladies of Chili always dress their heads over a basin of water." 472-1-3.

Chimney-Sweepers. 357-1-1; 650-1-3.

China. Scourging of idols for deafness to prayers. 110-1-2.

—The wall of China. 599-1-3.

China—*continued.*

- Round pillars and vaulted roofs in Architecture. 599-2-4.
- A sale of women in town captured by Tartars. 727-2-3.
- A skit on the Jesuits in. *Essay* 545, p. 774.
- Tea. 113-1-3.
- Punishment of parricide. 275-2-3.
- Chinese Gardens. 598-1-3.
- An antediluvian love-story. *Essays* 584-5, p. 827.

China-breaker, A. 802-2-6 to 7.**China Ware.** 61-2-1; 113-1-4; 113-2-1; 360-1-3; 414-2-2; 430-1-1.**Chins, Long.** The Duke of Buckingham's whimsical dinner to half a score of people with long chins. 544-1-4.**Chippendale.** Native place of Dr. John Scott, author of the "Christian Life." 641-1-n.**Chirurgeon, An Italian.** Advertisement of. 39-2-4.**Chit Chat Club.** The Spectator invited to bring his short face to the. 799-1-2.**Chivalry.** The Romantic Humour still existent in Spain. 155-2-2 to 3.**Chocolate.** Forbidden to ladies at certain seasons. 536-1-9; 574-1-7, 10.**Chocolate Houses.** White's. 141-1-2; 462-1-4; 721-2-5.

- Cocoa Tree. 4-1-1.
- Frequenters of. 89-2-3.

Choice. Case of the ass, placed between two equally attractive bundles of hay.—Lotteries; lucky numbers.—Caprice taking the place of Reason. *Essay* 191, p. 277.

- Where there is no judgment there is no choice. 450-1-2.
- Hobson's choice. 725-2-5.

Choler. In a husband. 802-2-6 to 7.

See also ANGER; PASSIONATE.

Chop-houses. A five-penny ordinary. English Taciturnity. 651-1-1 to 2.

- Minor allusion. 444-2-3.

Chorus in Drama. The "first original of the Drama." 587-1-2.**Christ.** The great standard of Perfection. 237-2-1.

- The power of his example and sacrifice. 271-1-5; 271-2-1.

- Some learned men look upon a certain utterance of Socrates as a prediction of our Saviour. 299-2-2 to 3.

- Paper published on Good Friday. *Essay* 356, p. 519.

- Some remark that He was never seen to laugh. 556-1-2.

- The Jewish ideas of the expected Messiah. 856-2-2.

- Thoughts on Sickness and Death. The Atonement. *Essay* 513, p. 729.

- Addison's paper on Heaven. *Essay* 580, p. 822.

- Raphael's paintings at Hampton Court. 324-1-1.

- Pope's Eclogue, The Messiah. *Essay* 378, p. 552.

Christ Church College, Oxford. 109-1-n.**Christian (The Dying)** to his soul. 757-1-n.**"Christian Hero,"** Steele's. 62-2; 526-2-4; 734-2-4 to 5.**"Christian Life,"** Dr. Scott's. 641-1-n.**Christian Theatres** compared with Heathen. *Essay* 446, p. 638.**Christianity.** It is the great art and secret of Christianity, if I may use that phrase, to manage our actions to the best advantage, and direct them in such a manner, that everything we do may turn to account at that great Day, when everything we have done will be set before us. 306-2-3.

- The heroism of. Sketch of Emilia. 434-1-3.

- Unlovely lives of some professors of. — The name Christian ought to carry with it all that is great, worthy, friendly, generous, and heroic. 519-2-1.

- Nothing in it to entrench upon Civil Liberties. 560-1-2.

- The history of the Jews both before and after Christ furnishes strong arguments in support of the Christian Faith. 707-2-5.

- What deeds have been done in its name — Rancour, hatred, intolerance, massacres. 734-2-1 to 2.

- "The Christian system of powder and ball." 745-1-3.

- No other system so effectually promotes content. 816-2-2 to 4.

- The Christian Religion requires, that after having framed the best idea we are able of the Divine nature, it should be our next care to conform ourselves to it, as far as our imperfections will permit. 883-1-3.

- Its advancement of morality above the Heathen standard. 883-1-5.

- 'Add to these [celebrated orators] Paul of Tarsus, the patron of an opinion not yet fully proved."

- *Extract from a fragmentary MSS. of Longinus.* 882-1-7.

- Needless and excessive employment of Pagan allusions by poets of the Christian Faith. *Essay* 523, p. 744.

- "Christianity as old as the Creation," — a book. 109-2-n.

- *See also* CHRIST; FAITH; RELIGION WORKS.

Christmas. Festivities at Coverley Hall. 387-1-6.

- Christmas boxes. 725-1-2.

Christopher's (St.) Island. A lover's tragedy. 310-1-2 to 4.**Chromation.** Letter from Philopanax to. 341-1-1.**Chronograms.** 98-2-2; 101-2-1; 104-1-2.**Chuck-farthing.** 667-1-3.**"Chum."** An instance of employment of the word. 864-2-1.**Church.** Decorations at Christmas. 405-1-2.

- Church work is slow, said sir Roger;

- Church work is slow. 558-2-3.

- Clerical departures from the Liturgy. Complaint of. 451-1-2.

- Lady of the Manor astonishes the congregation with the latest fashions. 195-1-2.

- American and Greek Churches. 500-1-n.

- Sir Roger and sleeping in church. 171-1-3

Church—continued.

- Lady's complaint of the Starers. 35-1-2.
- People who go to church only to say their prayers. 25-1-5.
- Eve-feast of the dedication of churches. 235-2-1.
- Roman Catholic Church. *See* R.
- Women at church. *See* BEHAVIOUR.
- *See also* BEHAVIOUR; CLERGY; ELOCUTION; MUSIC; PREACHERS; RELIGION; SERMONS.

Churches, London. Hackney. 201-1-3
284-1-3.

- St. Ann's, Soho. 62-2-n.
- St. Bride's. 423-1-1; 555-2-3.
- St. Clement's. 711-1-1.
- St. James'. 551-2.
- St. James', Garlick Hill. 217-1-2.
- St. James', Westminster. 539-1-n.
- St. Pancras (Pankridge). 648-1-3n.; 766-2-2 to 3.
- St. Paul, Covent Garden. 25-1-5.

See also LONDON.**Churchill, Sir Winston.** 358-1-n.**Cibber, Colley.** 543-1-1; 543-2-n.; 776-1-1-n.**Cicero.** His employment of puns. 99-2-4;
100-1-3.

- The charm of his writings. 215-2-3.
- Value of his works. 243-1-1.
- Employment of allegory. 267-1-2.
- Nervous in entering on a speech. 331-1-1.
- "Outshined all the philosophers of antiquity." 719-2-3.
- Passion for glory. 788-2-2.
- Quotations and minor allusions. 96-2-3;
112-1-2; 118-2-4; 138-2-n.; 216-1-1; 367-1-1;
412-2-3; 421-1-2; 428-1-n.; 442-2-6; 502-1-7;
615-1-2; 638-2-3; 668-1-n.; 764-1-5; 769-1-3;
873-2-3.

See also TULLY.**Cid, The.** A play. 776-2-1 n.**Circumstances.** May improve Good-Nature, but cannot make it. 246-2-3.

- Influence on a man's career. 321-1-4 to 6;
788-1-4.
- Excellence in, no legitimate ground for pride. 499-2-3.
- The Middle Condition to be preferred. 664-1-2 to 3.

See also ACCIDENT; OPPORTUNITY.**Circumstantiality** in Narration. *Essay* 138, p. 205.**Citizen of the World.** 112-2-2.**"Citizen, An Under."** 262-1-2.**City of London.** Decadence from simplicity of manners lamented. 724-2-3.

- Sobriety of manners still maintained. 718-1-1.

- The Common Hunt. 848-1-3.

- A Deputy. 717-1-2.

- Hurry of City Life. 132-2-2.

See also ALDERMAN; CHURCHES; LONDON.**Civil Service.** *See* OFFICIALS.**Civilities.** *See* BEHAVIOUR; CEREMONY; COMPLIMENTS; GREETING.**Civility.** Not beneath the character of a gentleman. 337-2-3.**Clapham.** A Rector of. 245-2-n.**Clare-Market, London.** 625-2-2.**Clarendon, Earl of.** 204-2-1; 630-2-1;
693-2-2n.**Claret.** 71-2-1-n.; 397-1-5; 631-1-2.**Clarke, Dr. Samuel.** His edition of Cæsar's Commentaries. 538-2-5.**Class-pride.** *Essay* 432, p. 621.**Classical allusions.** Excessive employment of Pagan legends by Christian Poets.*Essay* 523, p. 744.**Classification.** *Martial, Ep. iv.* 83.

The work divided aptly, shorter grows.

— *Translation of Motto to Essay* 412.

— Divide et impera.—Divide and rule.

Motto to Essay 258.**Claudian.** 400-2-2; 409-1-2; 485-1-1 to 3.**Clavis Apocalyptica.** 146-2-n.**Clavius, Christopher.** Mathematician.

443-1-6 n.

Clayton, Thomas. A musician. 369-2-n.;

370-1 to 2; 904-1-4.

Cleanliness. One of the Half-Virtues.

Consideration of it, First, as a mark of politeness; second, as it promotes Love; third, its relation to purity of mind.—The influence of dirt on mind, manners, and morals.—Made a part of Religion in Oriental countries. Jewish Laws. The Mahometans; story of a Dervise.

Essay 631, p. 879.**Clement's (St.) Church, London.**

711-1-1.

Clench of Barnet. *See* CLINCH.**Cleopatra, Antony and.** Dryden's play. 67-1-n.

Clergy, The. "We may divide the Clergy into Generals, Field-Officers, and Subalterns. Among the first we may reckon Bishops, Deans, and Arch-Deacons. Among the second are Doctors of Divinity, Prebendaries, and all that wear Scarfs. The rest are comprehended under the Subalterns. As for the first Class, our Constitution preserves it from any Redundancy of Incumbents, notwithstanding Competitors are numberless. Upon a strict Calculation, it is found that there has been a great Exceeding of late Years in the Second Division, several Brevets having been granted for the converting of Sabalterns into Scarf-Officers; inasmuch that within my Memory the price of Lute-string is raised above two Pence in a Yard. As for the Subalterns, they are not to be numbred. Should our Clergy once enter into the corrupt Practice of the Laity, by the splitting of their Free-holds, they would be able to carry most of the Elections in England." 36-1-4.

- Three clergymen give evidence against a witch. 179-2-n.

- Pulpit delivery. *See* ELOCUTION.

- Representation on the stage. 388-2.

- A clergyman's courtship. 429-1-3 to 4.

- Dr. South's complaint of unfitness of

- Candidates for Holy Orders. 441-2-5.

- Unauthorised departures from the Liturgy. 451-1-2.

- Spirit of the player in some divines.

543-1-1.

- An ounce of Mother is worth a pound of Clergy. 663-1-6.

- Wearing of gowns and scarves in the streets. Vanity. 355-2-3.

Clergy—*continued.*

— "To my learned correspondent who writes against Masters' Gowns and Poke Sleeves, with a word in defence of large Scarves. Answer—I resolve not to raise animosities amongst the Clergy." 866-2-9.

See also BISHOPS; CHAPLAINS; CHURCH; ECCLESIASTICAL; PARSONS; PREACHERS; RELIGION; SERMONS.

Clerks. Spelt "clarks." 546-1-1.

— Clerk to Justices. 195-2-1.

— Parish Clerks. 213-1-1; 546-1-1.

— Lawyer's Clerk. 687-2-5.

Cleveland, John. Poet. 412-1-1.n.; 864-2-3.**Climacteric.** 423-1-3; 708-1-1.**Climate.** Its effect on the passion of jealousy.

249-1-3.

— British Climate renders necessary entertainments inciting to mirth and laughter.

261-2-2.

Clinch of Barnet. 42-2-2.n.; 52-1-2.**Clinch,** A, in the sense of a pun. 100-1-1.**Cloth.** 113-2-2; 527-1-2; 538-2-3; 545-2-3.**Clothes.** *See* DRESS.**Club-law,** or Argumentum Basiliunum.

341-2-6.

Clubs. All matters of importance are laid and concerted in a club. 5-2-2.

— "Man is said to be a Sociable Animal, and, as an Instance of it, we may observe, that we take all Occasions and Pretences of forming ourselves into those little Nocturnal Assemblies, which are commonly known by the name of Clubs. When a Set of Men find themselves agree in any Particular, tho' never so trivial, they establish themselves into a kind of Fraternity, and meet once or twice a Week, upon the account of such a Fantastick Resemblance." 17-1-6.

— Amorous Club. *Essay* 30, p. 50.

— Beefsteak Club. 18-1-2; 378-2-n.

— Ben Jonson's Club. 118-1-3.

— Chit-chat Club. 799-1-2.

— Duellists' Club. 18-1-1.

— Everlasting Club. *Essay* 72, p. 117.

— Fat-men's Club. 17-1-6.

— Fringe-glove Club. 51-1-2.

— Georges' Club. 17-2-4.

— Handsom Club. 31-1-2.

— Hum-drum Club. 17-2-6.

— Jonson's (Ben). 118-1-3.

— Kings'. 17-2-3.

— Kit-cat Club. 18-1-2; 118-1-4.

— Lawyers' Club. 546-1-2.

— Lazy Club. 463-2-2.

— Merry Club. 31-1-1.

— Mum Club. 17-2-6.

— October Club. 18-1-2; 118-1-4.

— Parish Clerks' Club. 545-2-3.

— Punning Club. 31-1-2.

— Rattling Club. 878-1-6.

— Scarecrows' Club. 17-2-2.

— Servants' Club. 140-2-3.

— She-romps' Club. *Essay* 217, p. 312.

— Skeletons' Club. 17-2-2.

— Spectator's Club. *See* SPECTATOR.

— Street Club. 17-2-5.

— Twopenny Club. 18-2-4.

— Ugly Club. *See* UGLY.

— White's Club. *See* W.

Clubs—*continued.*

— Widows' Club. *Essay* 561, p. 799.

— Witty Club. 31-1-2.

Coaches. 27-2-1; 89-2-3; 144-1-1; 152-1-3; 306-1-1.

Hackney Coaches. 141-1-2; 312-1-3; 479-2-1 to 4; 710-1-3; 710-2; 711-1-1; 749-1.

Stage Coaches.

— Behaviour to women. 345-1-2.

— Coarse conversation in. 759-1.

— An effective Rebuke. *Essay* 132, p. 197.

Coachmen. Street recrimination. 254-1-3.

— Amateurs. 710-1-3; 749-1 to 2.

— Also. 650-1-3; 800-1-2.

Coal. 357-1-1; 424-2-3; 477-2-2; 620-2-1; 855-2-1.**Coats.** 167-1-3; 182-1-1; 195-1-4; 205-1-1; 215-2-2; 256-2-4; 493-1-6; 737-1-1.**Cobbler,** A Spanish. 878-2-5.**Cock of the Club.** 197-2-2.**Cock and Bottle Tavern.** 268-2-3.**Cock, The Monmouth.** 195-1-4.**Cock, The Ramillie.** 194-2-4.**Cock-fighting.** 191-1-3; 430-1-1; 430-2-3; 621-1-4.**Cockles.** 184-1-3.**Cocoa-tree Chocolate House.** 4-1-1.**Coffee.** 22-1-4; 72-2-8; 139-2-5; 191-2-5; 218-2-1; 387-2-5; 459-1.**Coffee-Houses.** The Coffee-House is the place of rendezvous to all that live near it.

82-1-2.

— Breaches of behaviour towards the company, Complaints of. *Essay* 145, p. 214; also, 218-1-3.

— Very good institutions. British schools of politics. 440-2-5.

— Coffee-house politicians. *See* POLITICS.

— Other sketches of Coffee-House Life.

Essays 49, p. 81; 493, p. 583; also 794-2-2.

— Story of a meeting of a father and a prodigal son. 221-2-6.

— Minor allusions. 51-2-4; 89-2-3; 124-2-4; 140-1-2; 211-2-4; 218-2-3; 221-2-6; 313-1-3; 323-2-n.; 369-1-3; 378-1-1; 415-1-2.

See also BARMAIDS; IDOLS; LAZY CLUB.

Particular Houses mentioned in the Spec-

tator.

— Bible and Three Crowns. 277-2-4.

— Button's. 320-1-n.; 361-1-n.; 794-2-2.

— Child's. *See* C.

— Garraway's. 206-1-2; 584-2-5; 654-2.

— Giles'. 584-1-4.

— Grecian. 4-1-1; 81-2-2; 150-2-2.

— Joe's. 784-2-1.

— Jonathan's. 5-1-1; 742-2-1; 794-2-4.

— Lloyd's. 77-1-2; 904-1-2.

— Man's, Jenny. 167-1-n.; 584-1-5; 782-1-1.

— Rainbow. 28-2-3.

— Robins'. 651-1-2.

— St. James'. 3-2-1; 43-2-1; 440-2-5;

584-1-3; 721-2-5.

— Searle's. 81-2-2.

— Smyrna. 440-2-5; 654-2.

— Squire's. 81-2-2; 387-2-5; 389-2-2.

— Temple. 285-1-7.

— Tilt-yard. 167-1-n.

— Tom's. 150-2-2.

- Coffee-Houses**—*continued*.
 — Widow's, The. 749-1-3.
 — Wills'. *See* W.
- Coiffure**, Ladies. *See* COMMUNES; HAIR; HEAD.
- Coinage**, The. Tickell's tribute to Lord Halifax. 868-1-5.
- Coins**. 96-2-3; 98-2-2; 349-1-3; 387-1-3; 680-1-1.
- Coits**. The game of. 92-2-1.
- Coke**, Sir John. 636-2-n.
- Colchester**, Lord Lucas of. 155-2-1.
- Coleshill-Heath**. Races and grinning match at. 252-2-3 to 4; 253-2-n.
- College Fellow's** view of his duty to Posterity. 826-2-1.
- Colleges**. *See* CAMBRIDGE; ETON; OXFORD; PHYSICIANS; *also* EDUCATION; SCHOOLS.
- Collier**, Jeremy. Quotation from his Essay on Music. 528-2-6 to 7n.
- Colly-Molly-Puff**. 357-2-3.
- Colonel and his Servant**, Story of a. 141-1-2.
- Colonies**, The. An unpopular Governor's stratagem to retain office. 704-2-1.
See also AMERICA; BARBADOES; ST. CHRISTOPHER'S.
- Colour(s)**. The sensation of. 564-1-3; 596-2-2 to 3.
 — The common delight in. 595-2-2.
 — Effect on the spirits. 563-2-5.
 — Party-colours. 379-2-2 to 5.
 — Matching the complexion. 380-1-1.
 — Green, its effect upon the eye and spirits. 563-2-5.
 — Philomot, Feuille-mort. 379-2-2-n.
- Comedy**. Shifts made by small wits to raise a laugh. 75-1-2.
 — Introduction of witches. Passages outrageous to sense. *Essay* 141, p. 209.
 — Congreve's "Love for Love" one of the finest of English comedies. 274-2-6.
 — Distinction between Comedy and Burlesque defined. 354-2-2.
 — Her Majesty's Company of Comedians, 1712. 543-2-n.
See also DRAMA; PLAYS.
- Comet** of the year 1680. 157-2-3.
- Comfort in Affliction**. *See* AFFLICTION.
- Comical Revenge**, The. A play. 75-1-n.
- Commendation**. The engagement of one's reputation for another person. 274-1-3.
 — We only despise it when we cease to deserve it. 668-1-2.
See also PRAISE; TESTIMONIALS.
- Commentators** are often men of no learning, or, what is as bad, of no knowledge. 655-1-2.
See also ANNOTATORS.
- Commerce**. Treaty with France. 262-2-n.
 — Methuen treaty with Portugal. 71-2-n.
See also MERCHANTS; TRADE.
- Commiseration**. *See* PITY.
- Commissioners of the Peace**. 108-2-n.
- Commissions Illicit**. *See* BRIBERY.
- Committee**, The. A play. 488-1-3-n.
- Commodes** (Ladies' Head-Dress). 153-2-6-n.; 154-1-2; 194-2-4; 195-1-5 379-1-3; 625-2-1.
- Commodus**, The Emperor. 193-2-6.

- Common-Place Book**. Steele's. 229-2-3.
- Common Prayer-Book**. Its beauty. Bad reading of Ministers. *Essay* 147, p. 217.
- Common Sense**. Seldom found in high fortune. 280-2-3.
 — Meaning of the phrase. 371-1-1.
- Commons, House of**. The Preface to Bishop Fleetwood's "Four Sermons" ordered by the House to be burnt, on account of its Whiggish tendency. 559-2-n.
- Commonwealth of Women**. *See* AMAZONS.
- Commonwealth's Men**. 197-2-2.
- Communicativeness**. The most communicative of all beings is the happiest. 847-2-2.
See also TACITURNITY.
- Company**. A general trader of good sense is pleasanter company than a general scholar. 7-1-1.
 — "I shall set out for London to Morrow, having found by Experience that the Country is not a Place for a Person of my Temper, who does not love Jollity, and what they call Good Neighbourhood. A Man that is out of Humour when an unexpected Guest breaks in upon him, and does not care for sacrificing an Afternoon to every Chance-comer; that will be the Master of his own Time, and the Pursuer of his own Inclinations, makes but a very unsociable Figure in this kind of Life. I shall therefore retire into the Town, if I may make use of that Phrase, and get into the Crowd again as fast as I can, in order to be alone. I can there raise what Speculations I please upon others without being observed myself, and at the same time enjoy all the Advantages of Company with all the Privileges of Solitude." 197-1-6.
 — Pray, Sir, declare in your papers, that he who is a troublesome companion to himself, will not be an agreeable one to others. 208-1-5.
 — These men of wit and pleasure dispatch their senses as fast as possible by drinking till they cannot taste, smoking till they cannot see, and roaring till they cannot hear. 223-1-2.
 — The famous Gratian . . . advises his reader to associate himself with the Fortunate, and to shun the company of the Unfortunate. 420-2-5.
 — There are an hundred men fit for any employment, to one who is capable of passing a night in the company of the first taste, without shocking any member of the society, over-rating his own part of the conversation, but equally receiving and contributing to the pleasure of the whole company. 524-2-1.
 — "A Man who has it in his Power to chuse his own Company, would certainly be much to blame should he not, to the best of his Judgment, take such as are of a Temper most suitable to his own; and where that Choice is wanting, or where a Man is mistaken in his Choice, and yet under a Necessity of continuing in the same Company, it

will certainly be to his Interest to carry himself as easily as possible." 610-2-4.

— *Pub. Syr.*

An agreeable companion upon the road is as good as a coach.—*Translation of Motto to Essay* 122.

— Impertinent obtruders. *Essay* 24, p. 42.

— Solitude an unnatural state to women. 231-2-2.

— "Infirmary" for sour, peevish, and wrangling people. *See* INFIRMARY.

— The art of pleasing. *See* AGREEABLE; PLEASING.

See also CONVERSATION; FRIENDS; SOLITUDE

Comparison. The tendency to compare one's lot with another's. 254-1-3.

— The Past and the Present. 24-2-5.

— Ancients and Moderns. *See* ANCIENTS.

— Comparisons in poetry. *See* SIMILITUDES.

— The Pleasures of. *Essay* 418, p. 603.

Compassion. *See* PITY.

Compensation in Nature. It is remarkable that those who want any one sense possess the others with greater force and vivacity. 10-2-3.

Competency of Means. Riches and Plenty are the natural fruits of Liberty, and where these abound, Learning and all the liberal arts will immediately lift up their heads and flourish. As a man must have no slavish fears and apprehensions hanging upon his mind, who will indulge the flights of Fancy or Speculation, and push his researches into all the abstruse corners of Truth, so it is necessary for him to have about him a competency of all the conveniences of Life. 413-1-4.

Competition. For wealth and power. 847-1-2.

— Prize competitions. 253-2-3.

— *Persius. Sat. v. 71.*

"Thou, like the hindmost chariot-wheels, art curst,

Still to be near, but ne'er to be the first."

— *Translation of Motto to Essay* 129.

See also MATCHES; WAGERS.

Complaisance. The way to fortune. Candidates for Parliament. The Spanish king's Latin corrected by his Secretary of State; retirement of the Secretary from the country. Servility. Playing upon weaknesses. Bribes. *Essay* 394, p. 572.

See also AGREEABLE; COMPLIANCE; NO; PLEASING.

Complexion, The. Colours suitable to. 380-1-1, 2.

— Painting. *See* PICTS.

— The Milliner assured me that her complexion was such as was worn by all the Ladies of the best fashion in Paris. 397-2-8.

See also COSMETICS.

Compliance, Weak. False modesty in. *Essay* 458, p. 655.

Compliments. Academy of Compliments. A book. 62-2.

— Plato to a nobleman; "Your entertain-

ments do not only please when you give them but also the day after." 774-2-2.

See also SINCERITY.

Composition (of Language). Simplicity supplanted by extravagancies of irregular fancy. 102-1-4.

— Eloquence of some passages in Job. 259-2-4.

— Teaching of English composition. 330-1-1; 491-1-5.

— Two kinds—the methodical and the irregular. 681-1-4; 681-2-1 to 3.

— *Hor. Ars. Poet. v. 309.*

"Sound judgment is the ground of writing well."—*Translation of Motto to Essay* 62.

— Tricks of Composition. *See* LITERATURE.

— Language of Paradise Lost. *See* PARADISE LOST.

— Letter-writing. *See* LETTERS.

Composition (Forms of). *See the following heads:*—

ACROSTICS; ALLEGORIES; ANAGRAMS; BALLADS; BOUTS-RIMÉS; CHRONOGRAMS; EPIGRAMS; ESSAYS; FABLES; LIPOGRAMS; MAXIMS; OVAL POEMS; PARABLES; PARAGRAMS; PLAYS; POETRY; POSIES; PROVERBS; REBUSES; RHYMES; SERMONS; SONGS; SYRINX; TALES; VERSE.

Composure. *See* BASHFULNESS; DIFFIDENCE; EQUANIMITY; MODESTY.

Compter, The, Giltspur Street. 132-2-n.

Compton Street, Soho. 62-2-n.

Conceit. Offensive to men; displeasing to God. A story. 421-2-4.

See also AFFECTATION; MODESTY; PRESUMPTION.

Concerts. 88-2-1; 506-2-2; 902-3; 904-4.

Condé, Prince du. 138-1-2; 224-1-n.

Condemnation of large bodies of men.

Censure of. 621-1-3; 625-1-2.

Condition. *See* CIRCUMSTANCES.

Conduct. It is an endless and frivolous pursuit to act by any other rule than the care of satisfying our minds in what we do. 10-1-3.

— The first steps towards ill. Their importance. 641-1-2; 642-1-2.

See also ACTIONS; AIM; BEHAVIOUR; END; INCONSISTENCY; INCONSTANCY; INDIVIDUALITY.

Conecte, Thomas. A famous Carmelite preacher. 154-2-2n.

Confession of Age. *See* AGE.

Confession of Faults. *See* APOLOGISING.

Confidants, Female. Sir Roger's opinion of them. *Essay* 118, p. 179.

Confidence, Self. Want of. 64-1-3, 4.

See also ASSURANCE.

Confidence, Breach of. 112-1-1.

Conflicting interests in a State.

Essay 174, p. 254.

Confucius. 243-1-2.

Congleton (Cheshire). 657-2-n.

Congreve. Translation of Juvenal and Persius. 61-2-n.

— The "Mourning Bride." 67-1-n.

— "Way of the World." 295-1-2n.

— "Old Batchelor." 753-2-4.

Congreve—continued.

— "Love for Love." One of the finest of English comedies. 274-2-6; 304-2-4; 525-1-11.

— His Doris a masterpiece of well-directed satire. 609-1-5.

Conington (Cambridgeshire). 433-2-11.

Conington (Lincolnshire). 126-1-11.

Conjurors. 197-1-2; 200-2-1; 798-2-3,4.

Conquest of Mexico. A play. 68-1-5.

Conscience. A man's first care should be to avoid the reproaches of his own heart; his next to escape the censures of the world; if the last interferes with the former, it ought to be entirely neglected. 185-1-4.

— It is an endless and frivolous pursuit to act by any other rule than the care of satisfying our own minds in what we do. 10-1-3.

— "There is but one thing necessary to keep the Possession of true Glory, which is, to hear the Opposers of it with Patience, and preserve the Virtue by which it was acquired. When a Man is thoroughly persuaded that he ought neither to admire, wish for, or pursue anything but what is exactly his Duty, it is not in the Power of Seasons, Persons, or Accidents to diminish his Value: He only is a great Man who can neglect the Applause of the Multitude, and enjoy himself independent of its Favour. This is indeed an arduous Task; but it should comfort a glorious Spirit that it is the highest Step to which human Nature can arrive. Triumph, Applause, Acclamation, are dear to the Mind of Man; but it is still a more exquisite Delight to say to your self, you have done well, than to hear the whole human Race pronounce you glorious, except you your self can join with them in your own Reflections. A Mind thus equal and uniform may be deserted by little fashionable Admirers and Followers, but will ever be had in Reverence by Souls like it self. The branches of the Oak endure all the Seasons of the Year, though its leaves fall off in Autumn; and these too will be restored with the returning Spring." 652-2-1.

— "He is a very unhappy Man who sets his Heart upon being admired by the Multitude, or affects a general and undistinguishing Applause among Men. What pious Men call the Testimony of a good Conscience, should be the Measure of our Ambition in this Kind; that is to say, a Man of Spirit should condemn the Praise of the Ignorant, and like being applauded for nothing but what he knows in his own Heart he deserves." 273-2-1.

Consciousness. Dr. Burnet's theory. 63-2-2.

Consistency. The Spanish proverb says, "A wise man changes his mind, a fool never will." 127-1-2.

— *Hor. 2 Sat. vii. 85.*

"He, Sir, is proof to grandeur, pride, or pelf, And, greater still, he's master of himself: Not to and fro, by fears and factions hurl'd,

But loose to all the interests of the world; And while the world turns round, entire and whole, He keeps the sacred tenor of his soul."

— *Pitt's translation of Motto to Essay 280.*

Consolation. Letter to a son on the death of his father. 279-2-1; 509-1-2.

— Sources of comfort in Affliction. *Essay 163, p. 237.*

— An answer to a foolish comforter. 816-2-2. See also AFFLICTION; DEATH.

Constables. 162-1-1; 266-1-1; 266-2-3; 396-2-1; 817-2-5.

Constance, Sister. Story of. *Essay 164, p. 239.*

Constancy. Story of Father Francis and Sister Constance. *Essay 164, p. 239.*

— Love and Small Pox. *Essay 306, p. 441.*

Constant Couple. A play. 543-1-11.

"Constant Reader." A contributor to the *Spectator*. 860-2-2.

Constitution, The British. *Essay 287, p. 412.*

Constitution, Pillars of the. Mayor and Aldermen. 864-2-1.

Contagious Disease. 133-2-1.

Contempt. Those little insults and contempts, which though they may seem to dwindle into nothing when a man offers to describe them, are perhaps in themselves more cutting and insupportable than the former,—the common calamities of life. 221-1-1.

— Contempt of Foreigners. 621-1-3.

Content. The kind of man in whom it is most to be found. 81-2-3.

— The utmost we can hope for. Happiness, in this world, unattainable. 238-1-1.

— Cæsar satisfied with his share of life and fame. 367-1-1.

— Its effect. Method of attainment. Power of Religion. *Essay 574, p. 815.*

— *Hor. 1 Ep. xi. 30.*

"True happiness is to no place confined, But still is found in a contented mind."

— *Translation of Motto to Essay 196.*

— "'Tis not the place disgust or pleasure brings; From our own mind our satisfaction springs."

— *Another translation of the same passage.*

Motto to Essay 424.

— *Hor. 4 Od. ii. 27.*

"My timorous Muse

Unambitious tracts pursues;

Does with weak unballast wings,

About the mossy brooks and springs,

Like the laborious bee,

For little drops of honey fly,

And there with humble sweets contents her industry."

— *Cowley's translation of Motto to Essay 455.*

See also HAPPINESS.

Continenice. 703-2-1. See also CHASTITY.

Contradiction in Conversation.

Essay 336, p. 489; 285-2-4; 214-2-3.

See also DISPUTATION.

Contre-Danse. Original name of our

"Country Dance." 163-2-11.

Control, Self. *Hor. i Ep. ii. 60.*

"Curb thy soul,

And check thy rage, which must be ruled or rule."

—*Translation of Motto to Essay 438.*

Controversy. Fighting one's own shadow recommended for some. 176-1-3.

— Neutrality in. 178-1-5.

— The first murder occasioned by a religious controversy, 269-2-2.

— Effect of controversial books upon the mind. 665-1-2.

See also ARGUMENT; CONTRADICTION; DISPUTES.

Contumely. See CONTEMPT; INSULT; RIDICULE.**Conundrums.** King James the First's requirement of nominees for Bishops.

99-2-7.

Conversation. Better when subjects are not drawn from books. 6-2-1.

— Blanks until set going by a newspaper.

10-1-2.

— Mills grinding without corn. 19-2-2.

— Frivolous subjects favoured by women.

27-2-4.

— "Then he would talk—Good Gods! how he would talk." 66-1-3.

— Levity and pretty childishness in women.

76-1-3, 4; 76-2-1 to 4.

— A rule in the art. 81-1-2.

— Effect of numbers engaged in it. 111-1-4.

— "Sweet language will multiply friends."

—*Ecc. vii. 5.* 111-2.

— A gentleman speaking coarsely dresses clean to no purpose. 122-1-5.

— No exquisite conversation but among equals. 123-1.

— Socrates: "Speak, that I may see thee."

137-2-3.

— Pleasures and profit of. 148-1-3, 4.

— Talk of Valetudinarians. Good humour. *Essay 100, p. 156.*

— "A degree towards the Life of Angels;" when excellent. 157-1-2.

— "Talking shop." Pedants and other bores. 162-1-4; 162-2-1 to 4.

— Revulsion from stiff formalism to coarseness. 181-2-3, 4.

— English taciturnity and brevity. 201-1-6.

— Proving the incontestable. Tedious circumstantiality. Milking the ram. *Essay 138, p. 205.*

— Dulling the company with one's woes, wrongs, aches and pains. 212-1-2.

— Surprising to see a talkative Englishman.

218-2-2.

— Impertinents; Bawlers; Whisperers.

218-2-3.

— Talk of military men pleasant and entertaining. 223-1-3.

— Good-nature more agreeable than Wit.

246-1-5.

— Patron and clients at the great man's levée. 280-1-5.

— Subjects among the unlearned. 284-1-1.

— Colouring of calling. Rules for conduct of argument. *Essay 197, p. 284.*

— Few Pleaders that are tolerable company. 285-1-4.

Conversation—continued.

— Keeping the temper. Moderation in victory. 285-2-4, 5; 286-1-1 to 6.

— Difference between the wise man and the fool. 322-2-3.

— Caution in speaking of persons. 322-2-4.

— The talkative and the inquisitive. Very small talk. Licinian Pipe. *Essay 228, p. 326.*

— Addison's satire on Female Orators. *Essay 247, p. 351.*

— Snubbing of Youth by Old Age. Seniority in matters of opinion. *Essay 336, p. 489.*

— Men of Fashion. Honeycomb's lament of decadence. 514-1-2.

— A rare art. Four rules. 524-2-1.

— A scholar's mode of improvement.

— Mannerisms. "D'ye see." 530-1-2, 3.

— "And so, Sir." A whimsical dinner to cure. 544-2-4.

— Raillery; the gentle and the rough, pain-giving. *Essay 422, p. 608.*

— Impertinent for one to take up all the discourse. 616-1-3.

— Reports of ungente speeches not to be too much regarded. 630-1-3.

— Three offenders against the company sent to the "Infirmary." 631-1-3.

— Uncongenial company. Social obligations. Dog and horse talk. *Essay 474, p. 678.*

— Necessity of method. Barren superfluity of words. 681-2-4.

— Tom Puzzle. Knowledge sufficient to raise doubts, not to clear them. 681-2-5.

— Matter-of-Fact men. Liars. Embellishers of facts. *Essay 521, p. 741.*

— Life hangs heavily in the continuous talk of a dull companion. 743-1-2.

— Never tell thy dreams; no one cares to hear them. 745-2-1.

— An old man's privilege to speak of himself. 764-2-4.

— Drawing the long bow. Capping surprising stories. *Essay 538, p. 765.*

— Spectator opens his mouth. Ladies give him no chance to use his tongue. 794-1-6.

— A general trader of sense better company than a general scholar. 7-1-1.

— That sort of discourse with which men usually entertain women. 7-2-1.

— *Seneca. Trag.*

— "Light sorrows loose the tongue, but great enchain."—*Translation of Motto to Essay 95.*

— *Tully.*

— "That man may be called impertinent, who considers not the circumstances of time, or engrosses the conversation, or makes himself the subject of his discourse, or pays no regard to the company he is in."—*Translation of Motto to Essay 132.*

— *Tully.*

— "He uses unnecessary proofs in an indisputable point."—*Translation of Motto to Essay 138.*

— *Hor. Ep. xvii. 68.*

— "Have a care

Of whom you talk, to whom, and what, and where."—*Pooley's translation of Motto to Essay 218.*

Conversation—continued.— *Hesiod.*

“Their untired lips a wordy torrent pour.”

— *Translation of Motto to Essay* 247.— *Hor. 1 Ep. xvii. 43.*“The man who all his wants conceals,
Gains more than he who all his wants reveals.”— *Translation of Motto to Essay* 360.— *Tully.*“We should be as careful of our words as
of our actions, and as far from speaking as
from doing ill.”—*Translation of Motto to**Essay* 427.

See also ADVICE; AGREEABLE; ANGER;
ARGUMENT; BARMAIDS; BUTTS;
CALUMNY; CENSURE; CIRCUMSTAN-
TIALITY; COMPLIMENTS; CONTRADI-
CTION; CONTROVERSY; DEFAMATION;
DETRACTION; DISPUTATION; EGOTISM;
FLATTERY; INFIRMARY; INSINCERITY;
LIARS; MISCHIEF; NAGGING; NARRA-
TION; PLEASING; POLITICS; PRAISE;
RIDICULE; SCANDAL; SINCERITY;
SLANDER; SPEECH; STORIES; TALE-
BEARERS; WOMEN (7).

**Convocation of the Church of Eng-
land.** 127-1-1; 905-3.**Copying.** See IMITATION; NATURE;
ORIGINALITY.**Coquets.** Dissection of a Coquet's Heart.

403-1,2.

— Difference between Jilt and Coquet.

272-1-3.

— Other allusions. 108-2-1; 131-1-1;

142-1-3; 193-1-2; 200-2-1; 201-1-3; 300-2-2;

351-2-7; 703-1-4; 733-1,2; 763-1-4; 766-2-4;

851-1-4; 860-2-3.

See also BEAUTIES; FANS; IDOLS.

Cordials. 363-2-1; 478-2-1; 675-2-1.**Cornaro, Lewis.** Histreatise on Longevity.

283-1-2.

Corneille. 65-2-2; 74-1-1; 418-1-1; 584-1-6;

776-2-111.

Cornhill. John Morton of. 777-1-2.**Cornice** (spelt Cornish). 684-1-4.**Cornwall.** 194-2-3; 195-1-2,5.**Coronation Chairs** in Westminster
Abbey. 480-1-2.**Coronation Day.** A boisterous celebra-
tion. *Essay* 616, p. 863.**Corporal Punishment.** See EDUCA-
TION.**Correggio.** Mention in Addison's Dream
of Pictures. 134-2-2.**Correspondents, Newspaper.** *Essay*
581, p. 824; also 677-2-4,5.**Corruption.** See BRIBERY.**Cosmetics.** 56-1-2; 86-1-2; 661-1-211; 905-6.**Cot-quean.** 690-2-1.**Cottage, Philosophers of the.** The
evening's walk of a wise man is more
illustrious in the sight of the angels than
the march of a general at the head of a
hundred thousand men. 857-1-1.**Cotton Library.** A letter of Ann Boleyn's
in the. 577-1-1.**Counter, The.** Commitments to. 16-2-2.**Country, The.** “Pleasures of a Country
Life.” A book. 146-1-3.— To be preferred for health and enjoy-
ment. 175-1-4.— Its charms exquisite to one used to a
city life. 179-2-2.— Society and Conversation. *Essay* 474,
p. 674.— Town-life gives all the advantages of
company with all the privileges of solitude.

197-1-6.

— Country-life is pleasant only to those
who know how to enjoy leisure and retire-
ment. 610-2-5.— In courts and cities we are entertained
with the works of men; in the country with
those of God. One is the province of Art,
the other of Nature. 666-1-1.— *Virg. Georg. ii. 527.*

“Himself, in rustic pomp, on holydays,

To rural powers a just oblation pays;

And on the green his careless limbs displays:

The hearth is in the midst; the herdsmen,
roundThe cheerful fire, provoke his health in
goblets crown'd.He calls on Bacchus, and propounds the
prize,The groom his fellow-groom at butts defies,
And bends his bow, and levels with his eyes:Or, stript for wrestling, smears his limbs
with oil,

And watches with a trip his foe to foil.

Such was the life the frugal Sabines led;

So Remus and his brother king were bred,

From whom th' austere Etrurian virtue
rose;

And this rude life our homely fathers chose;

Old Rome from such a race derived her
birth,

The seat of empire, and the conquer'd earth.”

— *Dryden's translation of Motto to Essay*
161.

— Country-Clown. 181-2-3,4.

— Country Dances. See DANCING.

— Country Games. See GAMES; WAKES.

— Country Gentleman. See GENTLEMAN.

— Country House, A. *Essay* 106, p. 163.— Country Justice. Dalton's. 146-1-2;
146-2-11.

— Country-put, A. 376-2-2.

— Country sports. See SPORTS; WAKES.

— Country Wake. A play. 716-2-2.

— Country Wakes. See WAKES.

Countryman in Town. 517-2-1.**Countryman (The), Jupiter, and the
Weather.** 44-2-4.**Courage.** The great point of honour in
men. 155-1-3,4.— Captain Sentry's discourse on. *Essay*
350, p. 510.— Moral Courage. *Essays* 458, p. 655;
576, p. 817.

— Its expression in speech:—

“Courage assumes a louder tone, as in that
speech of Don Sebastian.”

"Here satiate all your Fury;
Let Fortune empty her whole Quiver on me,
I have a Soul that like an ample Shield
Can take in all, and Verge enough for more."
770-1-3.

— *Lucan*, i. 454.

"Thrice happy they beneath their northern
skies,
Who that worst fear, the fear of death,
despise!

Hence they no cares for this frail being feel,
But rush undaunted on the pointed steel,
Provoke approaching fate, and bravely scorn
To spare that life which must so soon return."

— *Rowe's translation of Motto to Essay 161*.

See also RESOLUTENESS.

Coursing. See HARES.

Court of Chancery. 218-1-3; 803-2-4.

Court, Inns of. See LONDON.

Court-Life. 123-2.

Court-Mourning. See MOURNING.

Court, Power of a. 136-1-2.

Courtisans. *Essays* 410, p. 592; 486,
p. 695; also 214-1-5.

See also PROCURESSES; SEDUCTION;
WOMEN (9).

Courtiers. Their pursuit of smiles and
favours. *Essay* 193, p. 279.

Courtship. The Demurrers. Spinning to
an inordinate length. 141-2.

— Story of Tom Tulip and Dick Crastin.
145-1.

— The pleasantest part of a man's life.
373-1-4.

— Long courtship, happy marriage.
373-1-6.

— The art is rightly understood by but few.
Serious consequences. 685-1-4.

— Jeremy Comfit the Grocer's mistake.
760-2-4.

Covenant Garden. 17-1-3; 25-1-5; 26-1-3 to 6;
111-1-2; 378-2-2; 380-2-2; 507-2-n; 525-1-1;
545-1-4; 578-1-1; 650-1-2; 742-2-1; 810-1-2.

— Bedford Court. 903-2.

— King Street. 397-1-6, 7; 397-2-6; 650-1-3.

— Russell Street. 903-6.

— St. Paul's Church. 25-1-5.

— Theatre. 369-1-3.

Coventry. A prize-fighter of. 625-2-1n.

Coverley, Roger of. 163-2-n.

Coverley, Sir Humphrey de. 168-1-3.

Coverley, Sir Roger de. Introduced
to the public. His character and history.
5-2-3.

— Severe on ill men of fine parts. 13-2-2.

— Inexcusable neglect of manners in edu-
cation. 14-1-1.

— Advises the Spectator not to meddle with
the country squires. 57-2-4.

— Impatient of valetudinarians. 156-1-5.

— Spectator's visit. A good master and
landlord. The household. The butler; the
chaplain. The select preachers. *Essay* 106,
p. 163.

— Origin of the name. 163-2-n.

— Beloved by all his servants. His life
saved by one. *Essay* 107, p. 164.

— The Picture-Gallery. Account of his
ancestors. *Essay* 109, p. 167.

Coverley—continued.

— Rids the Hall of its reputation of being
haunted. *Essay* 110, p. 168.

— Sunday. The old Knight at Church.

— On good terms with the parson. *Essay* 112,
p. 171.

— The Widow. Story of the love-affair
told. *Essay* 113, p. 172.

— In the Hunting-Field. The knight's
humanity. *Essay* 116, p. 176.

— Attendance at the Assizes. Wimble and
Touchy. The Saracen's Head. *Essay* 122,
p. 185.

— His boyhood experience of party strife.
189-1-3.

— His politics. Party-inns; sound views,
but hard cheer. 191-1-4.

— Arrival of the post. Reading of Dyer's
letter. 191-2-5.

— His fortune told by a gypsy. *Essay* 130,
p. 195.

— Has to clear his guest, the Spectator, of
suspicion. 197-1-3.

— Money v. Landed Interests. Debate
with Sir Andrew Freeport. *Essay* 174,
p. 254.

— Return of the Knight to town. Christ-
mas at Coverley. Chat with the Spectator.
Essay, 269, p. 386.

— Correspondent's wish for a sight of the
old man. 389-2-2.

— The dowry intended for the Widow.
424-2-3.

— Visit to Westminster Abbey. *Essay* 329,
p. 479.

— His opinion on Beards. *Essay* 331,
p. 481.

— Goes to the play under escort. *Essay* 335,
p. 488.

— "A foolish woman! I can't believe it."
525-2-2.

— Milton's Adam's speech on woman. Sir
Roger ponders over. 526-1-7,8.

— Calls for the Spectator.—Trip by water
to Spring Garden. *Essay* 383, p. 558.

— With Honeycomb and Sukey at the
Temple. 592-1-2.

— Death of the Knight. Receipt of the
news at the club. *Essay* 517, p. 736.

— Captain Sentry's succession to the estate.
Essay 544, p. 773.

Cowardice, Moral. *Essays* 458, p. 655;
576, p. 817; also 7-1-2; 331-2-3.

Cowell's Interpreter. A book.
862-1-7n.

Cowlee, Staffordshire. 853-2-6.

Cowley, Abraham. His definition of
Wit by negatives. 58-2-4.

— Abounds with what Addison calls Mixt
Wit. 101-2-2,3.

— Favourable to teaching of dancing.
110-2-2.

— Praised by Steele. 174-2-3.

— Sprat's Life of Cowley. 174-2-n.

— Quotation against ambition. 175-1-1.

— Distinguished, like Ovid, in Point and
Turn. 208-1-1.

— Rymer on Cowley's claim as an Epic
Poet. 382-1,2-n.

Cowley Abraham—*continued.*

- His position in Steele's Vision of the Muses. 732-2-1.
- Epitaph on himself. 783-2-8; 784-1-1, 2.
- Story of Gyges and Aglaïis. 857-1-3 to 5.
- Criticism of his denunciation of Ambition. 860-1-3 to 5.
- Other allusions and quotations. 114-1-2; 131-2-2; 187-1-1; 242-2-3; 382-1-1, n.; 450-1-1; 551-1-4; 554-1-2; 587-2-2; 664-1-2; 801-1-1; 880-1-3.

Cowper, Lord. A Judge. 64-2-1, n.**Cox, Mrs.** An actress. 209-2-1, n.**Coxcombs.** Favourites with the female sex. 193-2-1.

- The whole race born of Affection. 585-2-1.
- Minor allusions. 80-2-2; 146-2-4; 181-2-4; 210-2-3.

Crackanthorp. 576-1-1.**Craftiness.** See CUNNING.**Crambo, Game of.** 104-2-1; 718-1-2.**Cravings, Strange.** 620-1-3.**Crawley, Sir Ambrose.** 429-2-1, n.**Creation, The.** A transcript of the ideas of the Supreme Being. 242-2-3.

- Gratitude due from man to God. 835-2-2.
- Scales of Being. *Essay* 519, p. 738.
- Wonders and Beauties of. Omnipresence of God. *Essay* 563, p. 804.
- Magnitude and Order. Also, General reflections. *Essay* 635, p. 883.
- Blackmore's poem. 495-2-4, n.; 773-2-1, n.
- "Paradise Lost," Book vii., Criticism of. *Essay* 339, p. 493.
- *Ovid. Met. i. 76.*

"A creature of a more exalted kind
Was wanting, and then was man designed;
Conscious of thought, of more capacious
breast,

For empire form'd and fit to rule the rest."

— *Dryden's translation of Motto to Essay*

Creator, The. Addison's Ode to. 661-1-1.

— John Hughes' Ode to. 787-1-2.

Credentials. See TESTIMONIALS.**Credit.** Addison's allegory on Public Credit.

- *Essay* 3, p. 8.
- Credit System in Trade. 777-1-2, 3.
- Whispers against reputation of Traders. *Essay* 218, p. 313.

Creditors. See BANKRUPTCY.**Credulity.** Ready acceptance of calumny.

— *Essay* 594, p. 838.

See also QUACKS; WITCHES.

Cries (Street) of London. Addison's paper on. *Essay* 251, p. 356.

- Hawkers of pamphlets. 220-2-3.
- "More last words." 637-1-2.
- A collection given in Granger's Biographical History of England. 529-2-1, n.

Crime. The weighing of offences. 394-1-1.

- Kidnapping of heireses. 450-1-2.
- To murder and to rob are less iniquities, than to raise profit by abuses, as irreparable as taking away life; but more grievous as making it lastingly unhappy. 627-2-2.

See also EXECUTIONS; JUDGMENTS;
JUSTICE; MERCY; PARRICIDE; PUN-
ISHMENT.

Crimp, Game of. 496-2-12, 20; 654-2.**Crincum Crancum.** See BENCH.**Criticism.** Standers-by discover blots which are apt to escape those who are in the game.

- Molière used to read his comedies to his old housekeeper. 114-1-1.
- Addison's observations on. *Essays* 253, p. 360; 291, p. 417; also, 102-1-4; 137-1-4; 374-2-3; 375-1-1 to 3; 591-2-3.
- Pope's *Essay*. 361-1-3, n.; 362-1, 2.
- Advertisement of "An Essay on Criticism." 903-6.
- Dennis's "Grounds of Criticism in Poetry." 391-2-1, n.
- Bouhours' "Art of Criticism." 102-2-1, n.
- *Cicero de Gestu*.
- "Fastidious men are not so much pleased with what is right, as disgusted at what is wrong."—*Translation of Motto to Essay* 334.

See also CENSURE; CHEVY-CHASE; CHILDREN-IN-THE-WOOD; CRITICS; JUDGMENTS; PARADISE LOST; SAPPHO; SENSITIVENESS.

Critics. The Mole Type. 189-1-2.

- Dramatic. 337-1-2; also *Essay* 592, p. 836.
- Many eminent who have never writ a good line. 354-1-5.
- The dogmatic. 361-2-2.
- Little blemishes in great works. 408-2-4.
- Dryden's "Prose Critics." 410-1-4.
- Carping-critics. 418-2; 419-1-1 to 3.
- Fable of Apollo and the Fault-finder. 419-1-3.

— Aristotle, the greatest of. 417-2-5.

— Critics wrong. Blackmore's "Creation." 495-2-1, n.; 496-1-1, n.

— Greek. See ARISTOTLE; LONGINUS.

— Latin. See HORACE; PETRONIUS; QUINTILIAN.

— French. See BOILEAU; BOSSU; BOUTHOURS; FONTENELLE; DACIER; RAPIN.

— German. See BODMER; GOTTSCHED.

— Envy, Detraction, and Ill-nature. *Essays* 253, p. 360; 542, p. 771; 592, p. 836.

— Their office, and generally. *Essays* 291, p. 417; 592, p. 836.

— "SIR,—I cannot forbear acknowledging the Delight your late Spectators on Saturdays have given me; for it is writ in the honest Spirit of Criticism, and called to my Mind the following four Lines I had read long since in a Prologue to a Play called Julius Cæsar, which has deserved a better Fate. The Verses are addressed to the little Criticks.

*Shew your small Talent, and let that suffice
ye;
But grow not vain upon it, I advise ye.
For every Fop can find out Faults in Plays:
You'll ne'er arrive at Knowing when to
praise.*
Yours, E.G." 431-1-2.

Crocodiles. 182-1-7; 191-1-1.**Cræsus,** A son of. Tongue-tied. 794-1-2.**Cromwell, Henry.** Letter from Pope the poet to. 320-1-1, n.

Cromwell, Oliver. 258-1-n. No other allusion in the book.

Crosier, The. 291-2-1.

Cross-purposes. A game. 718-1-2.

Crotchet, Kit. Christopher Rich. 369-2-1.

Crouch, Thomas. Epitaph on. 738-1-n.

Crowds. The company of solitude. 10-2-1.

Crowley, Sir Ambrose. Supposed original of Jack Anvil. 429-2-n.

Crows. 168-2-1, 2; 182-2-1; 275-1-4; also *Motto to Essay 11.*

Crucifixion, The. A Good Friday Paper. *Essay 356, p. 519.*

Cruelty. Man to Man. 246-1-3, 4.
— Public entertainments. *Essay 436, p. 625.*
— To Animals. See **VIVISECTION.**

Cuckoldom. Chief subject of mirth in plays. 639-1-1.

Cucumbers. Pickling of. 357-2-2.

Cudgel-players. 116-2-2; 235-2-2; 321-1-4; 623-1-3.

Culpepper's Midwifery. 62-2.

Cumberland. 195-1-5.

Cunning. Story of a Sultan and his Vizier. 728-2-5, 6.
— A Persian Tale. *Essay 578, p. 820.*
— In Conduct generally. *Essays 225, p. 322; 352, p. 514.*
See also **RUSES; STRATAGEMS.**

Cupping. 282-2-1.

Curates. Choice of calling. 37-2-1.

Cures. Satires on Quacks' advertisements. *Essays 547, p. 778; 572, p. 812.*
— Touch for the Evil. 480-1-4.

Curiosity. Some have curiosity without power of reflection. 10-1-2.
— The inquisitive are the funnels of conversation. 327-1-2.
— One of the strongest and most lasting appetites. 338-2-2.

Curiosity—continued.
— Opinions of others about ourselves. See **OPINIONS; SPIES.**
— Thirst for news. *Essay 452, p. 647; also 10-1-2.*
— As to faults of others. See **SCANDAL.**
— As to the Future. *Essay 604, p. 849.*
— In Women. 146-1-2. See also **MARI-AMNE.**
See also **INQUISITIVENESS; NOVELTY.**

Curious Accomplishments. See **ACCOMPLISHMENTS.**

Curious Dinner-Parties. *Essay 371, p. 544.*

Curtius, Quintus. 52-1-2.

Custom. Should be questioned. 14-2-2.
— Duels. 136-1-2.
— Mothers not suckling their children. 351-1-2.
— Its effect on Human Nature. *Essay 447, p. 639.*
See also **FASHION; HABIT; MOURNING; SINGULARITY.**

Custom-House. 397-1-4.

Customs. Grecian Widows. 853-1-1, 2.
— Whichenvure Bacon-Flicht. Marriage. *Essays 607-8, p. 853.*
— Widows. Free Bench. 862-1-7 to 10; also *Essay 623, p. 870.*
See also **GREENGOWN; MAYPOLE.**

Cuttle-fish. 681-2-4.

Cybele. 751-1-1.

Cynicism. 193-1-2; also *Essay 537, p. 763.*

Cypress. 105-1-4; 236-1-5; 833-1-5.

Cyprus, Queen of. An opera. 370-1-n.

Cyrus. The Grand Cyrus. A Romance. 62-2; 288-1-n.
— A story of. 803-1-5.
— His death-bed speech. 764-2-3.

Czar of Russia. 112-2-2; 202-2-4. See also **PETER.**

D.

Dacier, André. 418-1-n.; 475-2-4; 837-1-2.

Dacier, Madame. 320-1-1; 320-2-5;
328-2-1.

Daily Courant. 268-2-2; 439-1-1; 458-2-6.

Daintry, Capt. 809-2-7.

Dalton's "Country-Justice." 146-1-2; 146-2-n.

Damascus, Siege of. A Tragedy. 108-2-n.

D'Amboise, Bussy. A story of. 669-1-5n.

Dampier, Capt. 183-2-2n.

Dancing. John Trot's case. 425-2-3, 4;
445-1-2, 3.
— Too little regarded on the stage. 543-2-2.
— "Dancing Master;" a book. 163-2-n.
— La Ferte's Country Dances; a book. 62-2.
— Country Dances. Other allusions. 164-1-3; 218-1-3; 733-2-1, 2.
— Generally. *Essays 67, p. 109; 334, p. 486; 466, p. 666.*

Particular dances.

Contre-danse. 163-2-n.
French dances. 218-1-3.
Hormus. 109-2-2.
Horn-pipe. 445-1-2.
Hunt the Squirrel. 110-1-3.
Kissing Dances. 110-2-1.
Ladder Dances. 52-1-1.
Minuets. 145-2-1; 218-1-3; 445-1-2.
Moll Patley. 110-1-5n.
Morris. 40-1-1.
Pricked Dances. 395-1-2.
Roger de Coverley. 163-2-n.
Rope Dances. 49-1-1; 209-1-3.

Dante. [It is worthy of note that there does not appear to be any mention of Dante or his works in the *Spectator*.—COMPILER.]

Danvelt, Paul and Sapphira. Story of. *Essay 491, p. 701.*

D'Argentré's History of Bretagne. 154-2-2.

Dark House, The, London. 650-1-3.

Daughters. Advice to a Daughter; a book. 247-2-4; 622-2.

— Fénelon's "Education of a Daughter."

— 150-2-3.
— Widow and daughter, rival beauties. *Essay* 91, p. 144.

— Steele's sketch of Fidelia, a model daughter. *Essay* 449, p. 642.

— "Heroic Daughter;" a play. 776-2-IN.
See also CHILDREN; PARENTS.

Dauphin of France. 557-2-1; 559-1-5.

Davenant, Sir W. 382-1-N.

Dawson, Bully. 6-1-1.

Day (the longest) of the year. 870-1-4N.

Day-dreams. *See* CASTLES IN THE AIR.

Day of Judgment. "The truth of it is, Honours are in this World under no Regulation; true Quality is neglected, Virtue is oppressed, and Vice triumphant. The last Day will rectify this Disorder, and assign to every one a Station suitable to the Dignity of his Character; Ranks will be then adjusted, and Precedency set right." 314-2-4.

Dead The. Fontenelle's "Dialogues of the Dead." 418-1-N.; 818-2-2.

— Revival of. An Alchemist story. *Essay* 426, p. 613.

— Bodies of malefactors. Disposal of. 719-1-3.

— Resurrection. Cowley's poem on the. 242-2-3.
— Platonic philosophy of the Soul. *Essay* 90, p. 142.

See also BURIAL; DEATH; IMMORTALITY; MOURNING; SOUL; SPIRITS.

Death. Hopeful view taken by the Spectator's Clergyman. 8-1-1.

— Unreasoning fear of. Its consequences. 44-2-1.

— Reflections inspired in Westminster Abbey. *Essay* 26, p. 45.

— Nathaniel Lee died of the results of a drunken frolic. 66-1-N.

— Thomas Otway died of want. 66-1-N.
— A short night followed by an endless day. 122-2-2.

— Speculation on the time of departure. 225-2-2.

— An ever-cheerful readiness to meet. 212-2-2.
— Dying wife's letter to her absent husband. 295-2-3.

— Addressing a dying man by titles of honour. 314-2-3.

— Death of youth likened to the destruction of Spring. 442-2-4.

— Cæsar's reply to warnings of his fate. 548-1-3,4.

— Not to be classed as an evil. 556-2-4.

— Reliance on God. Addison's hymn on the 23rd Psalm. 632-1-7; 632-2-1.

— By religion the soul springs forward with delight. 674-2-2.

— The greatest of blessings. Story of Biton and Clitobus. 692-1-1.

— Supernatural light in last utterances. 697-1-1.

— Sherlock's Discourse on. 62-2; 415-2-4.

— Punishment of Voluptuaries after Death. 143-1,2.

— Dying Christian to his Soul. *Essay* 532, p. 756.

Death—continued.

— Fear of. *Essay* 152, p. 223.

— Vision of Mirzah. *Essay* 159, p. 232.

— Death of Adrian. 756-2.

— Death of Leonardo da Vinci. 787-2-6.

— Death of Estcourt, the actor. *Essay* 468, p. 669.

— Death of Sir Roger. *Essay* 517, p. 736.

— Death of Cardinal Beaufort. 303-2-5.

— Death of old age at five and twenty. 818-1-1.

— The Dervise and the King. A Persian Tale. 416-1-4.

— Stage Deaths. 74-2.

— Deaths from Love. *Essay* 577, p. 551.

— Narrow escape of an ancestor of Sir Roger's. 766-2-3.

— Generally. *Essays* 133, p. 199; 289, p. 415; 349, p. 509; 513, p. 729; 537, p. 763.

— "Death stalks behind thee, and each fly-hour

Does some loose remnant of thy life devour. Live, while thou liv'st; for Death will make us all

A Name, a Nothing but an old wife's tale."

— *Dryden's translation of Persius.* 90-2-1.

— *Hor. 1 Od. xxiv. 1.*

"Such was his worth, our loss is such We cannot love too well, or grieve too much."

— *Oldisworth's translation of Motto to Essay* 133.

— *Ovid, Metam. xv. 165.*

"All things are but alter'd; nothing dies; And here and there th' unbody'd spirit flies, By time, or force, or sickness disposess'd, And lodges, where it lights, in man or beast."

— *Dryden's translation of Motto to Essay* 343.

— *Eurip. apud Tull.*

"When first an infant draws the vital air, Officious grief should welcome him to care: But joy should life's concluding scene attend, And mirth be kept to grace a dying friend."

— *Translation of Motto to Essay* 368.

— *Seneca.*

"Thus, when my fleeting days, at last, Unheeded, silently, are past, Calmly I shall resign my breath, In life unknown, forgot in death: While he, o'ertaken unprepared, Finds death an evil to be fear'd, Who dies, to others too much known, A stranger to himself alone."

— *Translation of Motto to Essay* 610.

— Epitaph on a tomb in St. Pancras Church-yard,

"Here Innocence and Beauty lies, whose Breath

Was snatch'd by early, not untimely Death. Hence did she go, just as she did begin

Sorrow to know, before she knew to sin. Death, that does Sin and Sorrow thus prevent,

Is the next Blessing to a Life well spent."

— 766-2-3.

See also CONSOLATION; GRIEF; IMMORTALITY.

Debates. Among the Amazons were generally managed with kicks and cuffs, inasmuch

that they often came from the council-table with broken shins, black eyes and bloody noses. 623-1-1.

See also ARGUMENT; ORATORY; POLITICS.

Debauchery. See COURTESANS; GALANTRY; IMMORALITY; SEDUCTION.

Debt. Steele's musings on the causes and consequences of that error of life. *Essay* 82, p. 132.

— Arrest for Debt. 480-2-3.

— Debtors' Prison at Ludgate. 132-2-n.

— Debts of Honour. 308-1-3.

See also BANKRUPTCY; EXTRAVAGANCE.

Deceit. See DISSIMULATION; HYPOCRISY; LIARS; SINCERITY.

Decorum. The text for a paper against Ladies' Riding-Habits. *Essay* 104, p. 160.
— Illustrated in actions of Cæsar and Lucetia. 420-2-2.

Deer. 167-2-3; 175-2-3; 331-1-3.

Defamation. See CALUMNY; DETRAC-TION; SCANDAL; SLANDER.

Defence. "The noble science of." See PUGILISM.

Definitions. Quotation from John Locke. 546-2-1.

Instances in the Spectator—

— Assurance. *Essay* 373, p. 546.

— Modesty. *Essay* 373, p. 546.]

— Person. 820-1-1,2.

— Taste. *Essay* 409, p. 590.

Deformity of Person. 138-1,2.

See also BEGGARS; UGLY.

Delicacy. Complaint of a girl's plain terms.

312-2-3.

— True and False.—Fair names to foul actions. *Essay* 286, p. 411.

Democritus. His recipe for making a wondrous serpent. 729-1-3.

Demurrers. Women dilatory in the more serious affairs of love. *Essay* 89, p. 141.

Denham, Sir John. Quotations. 132-2-3; 361-1-1,2.

Denmark. A letter from. 571-1-1,2.

Dennis, John. His observation on Poetical Justice. *Essay* 548, p. 779.

— Other allusions. 79-1-2; 361-1-n.; 391-2-n.

Dependants, Insolence to. See BEHAVIOUR; PATRONS.

Dependence. Is a perpetual call upon humanity, and a greater incitement to tenderness and pity than any other motive whatsoever. 264-2-3.

Deptford. 202-2-4.

Dering, Sir Cholmondeley. 135-2-n.

Dering, Sir Edward. 636-1-n.

Dervises, Stories of. 416-1-4; 879-2-6,7.

Des Barreaux. A noble hymn by.

730-2-5,6n.

Descartes. Le Bossu's comparison of him with Aristotle. 418-1-n.

Descent, Pride of. See ANCESTRY.

Description. The Battle in Book VI. of Paradise Lost. *Essay* 333, p. 484.

— The Pleasures of. *Essays* 416, p. 600; 418, p. 603.

— In the Faery Queene. *Essay* 540, p. 767.

Design in Life. See AIM; END; PURPOSE.

Design in Nature. Incentives to action.

175-2-2.

— Arguments from the Anatomy of the Human Body. *Essay* 543, p. 772.

— The pleasure annexed to the mental act of comparison. 601-1-1.

— Sir Richard Blackmore's poem, The Creation. 496-1-1n.

— Tendency of Riches to corrupt morals. 665-1-1.

— Subserviency of Creation to man's needs. *Essay* 387, p. 563.

— Pleasure, the signposts; and Happiness, the goal of the road of Duty. *Essay* 413, p. 596.

Desirable, Weighing the. *Essay* 463, p. 662; also 868-2.

Desire. Subjugation of inordinate desires.
— Punishment of Voluptuaries. *Essay* 90, p. 142.

— More pains taken to gratify, than would be needed to subdue. 293-2-4.

— No desire which has not its object.

— Happiness follows subjugation in this world,—gratification in the next. 816-2-4; 883-2-2.

— Will be followed by fruition in the future state. 844-2-1.

— Study of Marcus Aurelius to have as few wants as possible. 883-1-4.

— Should be contracted to our present condition. 322-1-2. See also EXPECTATIONS.

— Will spend its force; in a low direction if higher be barred. 322-1-2.

— Surviving the power of gratification.

— Control doubles the pleasures of life. 372-1.

— Contraction of Desire a secret of Happiness. 816-1.

— *Virgil, Georg. iii. 99.*

In all the rage of impotent desire,
They feel a quenchless flame, a fruitless fire.

— *Translation of Motto to Essay 90.*

— *Socrates apud Xen.*

The fewer our wants, the nearer we resemble the Gods.—*Translation of Motto to Essay 634.*

— *Ter. Andr. Act i. Sc. i.*

I take it to be a principal rule of life, not to be too much addicted to any one thing.

— *Translation of Motto to Essay 105.*

— Desire of Applause. See APPLAUSE.

— Desire of Distinction. See DISTINCTION.

— Desire of Fame. See FAME.

— Desire of Greatness. See AMBITION.

— Desire of Knowledge. 303-1-5; 596-1-5.

See also CURIOSITY.

— Desire of Novelty. See NOVELTY.

— Desire of Pleasing. See PLEASING.

— Desire of Praise. *Essays* 38, p. 63;

206, p. 297.

See also APPETITES; DISPOSITION; INCLINATION; WISHES.

Despair. A wild, untutored figure of Patience. 309-2-3.

Despair—continued.

— Its expression in poetry. 303-2-5;
304-1-1 to 3.

Despotism. See GOVERNMENT.**Destiny of Man.** *Horace* 1, *Od.* xi. 1.

Ah, do not strive too much to know,
My dear Leuconoe,
What the kind gods design to do
With me and thee.

— *Translation of Motto to Essay* 604.
See also IMMORTALITY.

Determination. See RESOLUTENESS.

Detraction. Censure is the tax a man pays to the public for being eminent.—No defence but obscurity.—The office of Posterity to adjust characters.—Party heat and other bias.

Essay 101, *p.* 157.

— The Spectator burns some of his unpublished satires, epigrams, and lampoons as sacrifices to Humanity.—Heroism in letting pass an opportunity of wounding an enemy.

— The proper attitude towards adverse comments; quotations from Epictetus and Balzac; fable of the Travellers and the grasshoppers. *Essay* 355, *p.* 518.

— Sign of an ill heart to be inclined to defamation.—The idle and the forward most given to circulating tales disadvantageous to others.—Lowness of minds that pass over what is good and gloat upon the weaknesses and faults of gallant spirits.—Quotation from Cicero: Nothing so swift as Scandal, nothing more easily received, nothing received with more welcome.—Sketch of Lady Bluemantle, a spiteful tale-bearer. *Essay* 427, *p.* 615.

— Infinite pleasure to the majority of mankind to level a person superior to his neighbours. Innumerable the strokes that nations and individuals have received from persons very contemptible. 694-1-1.

See also CALUMNY; CENSORIOUSNESS;
CENSURE; CONDEMNATION; CRITICS;
CYNICS; ENVY; FAME; LAMPOONS;
PARTIES; PREJUDICE; RIDICULE;
SCANDAL.

Development. I lay it down as a maxim, that though all are not capable of shining in Learning or the politer arts; yet *every one is capable of excelling in something*. The soul has in this respect a certain vegetative power, which cannot lie wholly idle. If it is not laid out and cultivated into a regular and beautiful garden, it will of itself shoot up in weeds or flowers of a wilder growth.

788-2-3.

— *Juv. Sat.* ii. 83.

No man e'er reached the heights of vice at first.—*Translation of Motto to Essay* 154.

— Active and masculine spirits in the vigour of youth neither can nor ought to remain at rest. If they debar themselves from aiming at a noble object, their desires will move downwards, and they will feel themselves actuated by some low and abject passion. Thus if you cut off the top branches of a tree, and will not suffer it to grow any higher, it will not therefore cease to grow, but will quickly shoot out at the bottom. 322-1-2.

Devereux Court, London. 273-1-11; 710-1-3; 749-2-4.

Devil, The. 179-1-3; 420-1-5; 426-1-6.

Devonshire. Ashe. 358-1-11.

— Morton Hampstead. 564-2-511.

— Torre. 862-1-9.

— Exeter, 236-2-4; 256-2-2,3; 452-2-6.

Devonshire, Duke of. William Cavendish, First Duke. 155-2-11.

Devotion. Books of. 128-1; 146-1-4.

Diabetes. 139-2-5.

Dialogues of the Dead. 418-1-11.
818-2-2.

Diaries. Diary of a trifler with life. *Essay* 317, *p.* 458.

— Diary of Clarinda, a woman of fashion. *Essay* 323, *p.* 469.

Diet. Sir W. Temple's Essay on.

See also DRINK; FOOD; TEMPERANCE;
VALETUDINARIANS.

Dieupart, Charles. Musician. 370-1-2;
399-1-4.

Differences in Men. Little, perhaps, between the wise man and the fool. 322-2-3.
— No two alike in sentiments of mind.

— The great disparity that exists. 377-1-1.
788-1-4.

— Same springs of action in the Heroic and the grovelling. 846-1-4.

— Taste of the beautiful. 601-1-4.

Differences of Opinion. See BIGOTRY;
DISPUTATION; OPINION.

Difficulties. Are the lot of man.—The same if not greater labour is required in the service of Vice and Folly, as in that of Virtue and Wisdom. *Essay* 624, *p.* 871.

See also ADVERSITY; HABIT; LABOUR.

Diffidence. Diffidence and Presumption upon account of our persons are equally faults; and both arise from the want of knowing, or rather endeavouring to know, ourselves, and for what we ought to be valued and neglected. 139-1-2.

See also BASHFULNESS; MODESTY.

Diligence. Makes more lasting acquisitions than the sword. 6-2-2.

— Personification in the Dream of Parnassus. 732-1-2¹

See also THRIFT; WORK.

Dinners. A five-penny ordinary at an apparently good house. 651-1-2.

— Duke of Buckingham's Whimsical Dinner-parties. *Essay* 371, *p.* 544.

— Unpunctual guests.—The awkward interval before dinner. *Essay* 448, *p.* 641.

Diplomatists. See AMBASSADORS.

Disappointment. Story of a lottery-ticket. 345-2-2.

— The art of Consolation. *Essay* 163, *p.* 237.

— A beneficent experience. 339-1-2.

See also EXPECTATIONS.

Discontent. See CALLING (*Translation of Motto to Essay* 558); CONTENT.

Discord. Homer's description of. 465-1-5.

Discretion. Debating with the master of fifty legions. 342-1-3.

— Its importance; comparison with cunning; and generally. *Essay* 225, *p.* 322

Diseases. Allegory of the Mountain of Miseries. *Essays* 558—9, *p.* 796

Diseases—continued.

- Contagious diseases. 133-2-1; 162-2-1.
- Diabetes. 139-2-5.
- Fevers. 43-2-3.
- French Dissea-e. 635-1-2.
- Gout. *See* G.
- Green Sickness. 620-2-1; 635-1-3.
- Measles. 903-7.
- Plague, The. 644-2-1.
- Rickets. 350-2-2.
- Scurvy. 350-2-2.
- Small-Pox. *See* S.
- Vapours. *See* V.
- Wasting distempers. 9-1-1.

Disillusion. Whilst in the dark on thy soft hand I hung,
And heard the tempting siren in thy tongue,
What flames, what darts, what anguish I endure'd!

But when the candle entered I was cured.
85-2-6.

Dislikes. *See* ANTIPATHIES; AVERSIONS.

Disparity in Men. *See* DIFFERENCES.

Disposition. Socrates averred his natural inclination to be low. 138-2-2.

— Good-nature is in the blood; it can be improved, but not produced. 246-2-3.

— A man of a warm and well-disposed heart with a very small capacity is highly superior in human society to him who with the greatest talents is cold and languid in his affections. 773-2-3.

— The springs of action the same in all.—Consideration of the checks upon the generous instincts. *Essay* 601, p. 846.

See also BENEVOLENCE; CHEERFULNESS; INCLINATION; TEMPER, &c.

Disputation. Rules for conduct in. *Essay* 197, p. 284.

— Wagers and contradiction. 214-2-3.

— Loud and angry. Offender committed to the "Infirmity." 631-2-2.

See also ARGUMENT; CONVERSATION; TRIFLES. *Motto to Essay* 197.

Disputes, International. *See* WAR.

Dissection. Beau's Head. *Essay* 275, p. 394.

— Coquet's Heart. 403-1.

Dissemblers. *See* HYPOCRISY; SINCERITY.

Dissenters. A Gospel-gossip wife. A sermon popgun. 78-1-3.

— Faulty elocution in their Ministers. 217-2-2.

— Other allusions. 277-1-2; 387-2-2.

See also NONCONFORMISTS.

Disimulation. *See* HYPOCRISY; SINCERITY.

Distinction. The desire of pre-eminence in some direction or other is common to all. It is natural to the soul of man, and, well-directed, is beneficent in its effect.—Superiority may be of Fortune, of Body, or of Mind.—Examination of the actions of men in pursuit of honour. *Essay* 219, p. 314.

See also AMBITION; FAME; GLORY; PRAISE.

Distress. Pharamond's Relief of the.

— A story of. *Essay* 375, p. 548.

See also ADVERSITY, AFFLICTION.

Distribution of Good and Evil

Allegory of the Mountain of Miseries.

Essays 558—9, p. 796.

Diversions. *See* AMUSEMENTS; ENTERTAINMENTS; GAMES; JOKES; SPORT.

Divination. Tertullian on revelation in dreams. 697-2-2.

See also FORTUNE-TELLING; PREDICTION; PROPHECY.

Divinity, The Profession of. *Essay* 21, p.

Division. *Martial, Ep. iv.* 83.

The work, divided aptly, shorter grows.

Translation of Motto to Essay 412

— Division of Labour. 332-2-2.

Doctors. Sir Samuel Garth's satire on a professional squabble. 354-2-n.

— Rank above squires. 753-1-5.

— A lady practitioner. 778-1-2n.

— *Horace, Sat. l. vii.* 19.

Who shall decide when doctors disagree,
And soundest casuists doubt like you and me?

— *Pope's Translation of Motto to Essay* 481.
See also DISEASES; HEALTH; MEDICINE; PHYSICIANS; QUACKS; SURGEONS.

Doggett, Thomas. Actor, and founder of the watermen's boat-race bearing his name. 336-2-3n; 543-2-1; 639-1-1; 716-2-2.

Dogmatism in Criticism. 361-2-2.

Doggrel. 99-2-2; 101-2-1; 202-1-3.

Dogs. A tenacious breed. Quotation from Quintus Curtius. 52-1-2.

— Attuning the voices of a pack. 176-2-3n; 177-1-1, 2.

— Chiding of the Hounds. 177-2-2.

— A Vivisector's experiment. 182-2-4.

— A lover of. 679-1-3.

— Vulcan's Dogs. Scent for chastity. A Story. *Essay* 579, p. 821.

— 'Love me, love my dog.' A Sicilian proverb. 822-1-3.

— The lover and his dog. A verse of Byrom's. 849-1-4.

— Beagles. 176-2-3n.

— Greyhounds. 246-1-2.

— Harehounds. 176-2-n.

— Lap-dogs. 351-2-7; 500-2-2; 712-1-2.

— Mastiffs. 246-1-2.

— Setting-dogs. 166-1-3; 231-1-4.

— Shock-dog. 501-2-3.

— Spaniels. 185-2-2; 246-1-2.

— Stop-hounds. 176-2-3.

Domestic virtues concern all the world 416-2-1.

Dominicans. 776-1-3.

Doncaster. Epitaph in St. George's Churchyard. 259-2-n.

Donne, Dr. Poet. 69-2-3.

Don Quixote. *See* QUIXOTE.

Double meanings. 718-2-2.

Doubt. In Religion.—Rules to strengthen Faith. *Essay* 465, p. 665.

— "Knowledge sufficient to raise doubts, not to clear them." 582-1-1.

See also DOCTORS; FAITH. (*Motto to Essay* 481.

Dove Spouses. 431-1-2.

Dowries, Curious. 424-2-2, 3.

Drama, The. English Tragedy and Tragi-

- Comedy.—Rants. *Essay* 40, *p.* 66.
 — Excessive reliance on mounting and dressing. *Essay* 42, *p.* 70.
 — Poverty and depravity of Public Taste. *Essay* 208, *p.* 300.
 — An appeal for a higher standard. *Essay* 258, *p.* 369.
 — Prologue and Epilogue. Budgett's defence. *Essay* 341, *p.* 497.
 — Its importance to Society.—Neglect of dancing. *Essay* 370, *p.* 542.
 — Origin and growth of. 587-1-2.
 — Ancient and modern compared.—Welcome indecency. *Essay* 502, *p.* 715.
See also ACTORS; ACTRESSES; BURLESQUE; COMEDY; CRITICS; DRAMATISTS; LIBRETTO; OPERA; PLAYHOUSES; PLAYERS; PLAYS; SINGERS; STAGE; THEATRES; TRAGEDY.

Dramatists.

"SIR,—Pray be so kind as to let me know what you esteem to be the chief Qualification of a good Poet, especially of one who writes Plays; and you will very much oblige, Sir, your very humble servant,
 N.B."

- "To be a very well-bred Man."
 The Spectator. 453-1-4.
 — Those mentioned in the Spectator.
See the following Headings :—ADDISON; ÆSCHYLUS; ALEXANDER, WILLIAM; BEAUMONT; BROME; CIBBER; CONGREVE; CORNEILLE; ESTCOURT; ETHEREGE; FARQUHAR; FLETCHER; FONTENELLE, DE; HOWARD, SIR R.; HOWARD, HON. E.; JONSON, BEN; LACY; LEE; MOTTEAUX; OTWAY; RACINE; ROWE; SEDLEY; SHADWELL; SHAKESPEARE; SMITH, EDMUND; SOPHOCLES; SOUTHERNE; STEELE; TERENCE; WYCHERLEY.

Dreams. Three papers on. *Essays* 487, *p.* 696; 593, *p.* 837; 597, *p.* 841.

- *Lucr. l. iv.* 959.
 "What studies please, what most delight,
 And fill men's thoughts, they dream them
 o'er at night." Creech.
Translation of Motto to Essay 3.

— *Claud.*

"In sleep, when fancy is let loose to play,
 Our dreams repeat the wishes of the day.
 Though farther toil his tired limbs refuse,
 The dreaming hunter still the chace pursues,
 The judge abed dispenses still the laws,
 And sleeps again, o'er the unfinish'd cause.
 The dozing racer hears his chariot roll,
 Smacks the vain whip, and shuns the fancied
 goal.
 Me too the Muses, in the silent night,
 With wonted chimes of jingling verse
 delight."

— *Translation of Motto to Essay* 463.

— *Petr.*

"While sleep oppresses the tired limbs, the
 mind
 Plays without weight, and wantons uncon-
 fined."

— *Translation of Motto to Essay* 487.

Dreams—continued.

- *Cic. de Div.*
 "The things which employ men's waking thoughts and actions recur to their imaginations in sleep."—*Translation of Motto to Essay* 586.
 DREAMS OR VISIONS IN THE SPECTATOR.
 — Pursuit of Pleasure. *Essay* 524, *p.* 745.
 — Examination of Hearts. *Essay* 587, *p.* 830.
 — Weighing of Good and Evil. *Essay* 463, *p.* 662.
 — The seasons. *Essay* 425, *p.* 611.
 — Pictures. *Essay* 83, *p.* 133.
 — Wit. *Essay* 63, *p.* 103.
 — Glaphyra's Dream. 169-2-2.
 — Day-dreams. *See* CASTLES IN THE AIR.

Dress. MEN. 64-1-3; 195-1; 461-2-8; 879-1-2.

- Clergy, 291-1-7; 866-2-9; 855-2-3.

WOMEN.

- Plagiarism detracts from credit due to taste. 11-1-1.
 — Fantastic extravagancies. 28-1-1.
 — Rivalry of two Beauties. *Essay* 80, *p.* 128.
 — Protest against the hoop petticoats. 192-1, 2.
 — The Rage for Fashion. 194-1-3.
 — Fashionable lady at a Country Church. 297-1-2.
 — Club of She-Romps. 312-1-3.
 — Their love of adornment. 379-1-2.
 — French Fashions. The Jointed Baby from Paris. 397-1-2.
 — Pin-money. 423-1-3.
 — Quakers. 879-1-2.
 — Low Necks. 627-2-4.
 — HEAD-DRESS. 29-1-2; 182-1-1; 192-1-1.
Essay 98, *p.* 153; 195-1-2; 256-2-4; 312-1-3.
 — *See also* HEADS, and HOODS.
 — Riding-habits ridiculed. 161-1, 2; 482-2-7; 624-2; 695-1-6.
 — Riding-habit, description of. 904-7.

GENERALLY.

- Its influence in human affairs. A satire. *Essay* 478, *p.* 683.
 — Extravagance of style. 29-1.
 — Fashion. 167-1-3, 4; 256-2-3 to 5; 321-2-2.
 — Mourning. *See* M.
 — Negligence. 434-2-3.
 — Ridiculing the poorly drest. 221-1.
 — Story of Rivalry. 669-1-5n.
 — Singularity. 377-1-1; 818-1-4.

See also APPEARANCES.

Drinking. "I never go to bed drunk, but always flustered." 42-2-2.

- Dr. Carbuncle's Die. *In eternitatem pingo.* 86-1-2.
 — Suspicion and anger rising as the wine goes down. 173-2-5.
 — Not every one that can swallow is fit to drink a glass of wine. 208-1-5.
 — Dispatch their senses as fast as they can by drinking till they cannot taste. 223-1-2.
 — Addison's paper on the Vice of Drunkenness. *Essay* 569, *p.* 808.
 — *Hor. Ars Poet. ver.* 434.
 "Wise were the kings who never chose a friend,

- Till with full cups they had unmask'd his soul,
And seen the bottom of his deepest thoughts." *Roscommon.* — *Translation of Motto to Essay* 569.
- Custom among Country Gentlemen. *Essay* 474, *p.* 678.
- Celebration of Coronation Day. 864-2-2,3.
- Inability to say No. *Essay* 458, *p.* 655.
- Competitions for Wagers. 504-1-1.
- Nathaniel Lee, dramatist, died of injury received in a drunken frolic. 66-1-n.
- Scene at a Lord Mayor's Banquet. 661-2-4.
- See also TEMPERANCE.
- Drudgery**, Reconciliation to. See ATTERBURY.
- Drury**, Sir Robert. 69-2-n.
- Drury Lane**. 69-2-n.; 635-1-3; 680-1-2.
- Drury Lane Theatre**. 4-1-1; 39-1-2; 59-2-9; 209-2-n.; 370-1-n.; 378-2-n.; 525-1-n.; 528-2-3; 542-2-2; 543-2-n.; 551-2; 903-4.
- Dryden**. His "Juvenal," one of the books in Leonora's library. 62-2.
- His tragedies praised by Addison. 67-1-1n.
- His Heroes and Lovers. 67-2-4.
- Sparring of "Mixt Wit." 101-2-2.
- Definition of Wit. 102-1-3.
- Authority as a critic. 103-1-2.
- "That great master." 116-2-2.
- Fondness for old Ballads. 137-1-3-4.
- Indebtedness to Sappho. 328-1-4.
- His criticism of "Paradise Lost." 382-1-n.; 426-1-6.
- His "Spanish Friar." 384-1-n.
- His translation of the *Æneid*. 400-2-3.
- His tragedy, "Maximia." 498-1-1.
- Criticism of "Absalom and Achitophel." 728-2-4.
- "Feast of Alexander," set to music. 904-4.
- "Antony and Cleopatra." 67-1-n.
- Twenty-five quotations from his works appear in the Spectator.
- Dual Nature of Man**. 268-1-2; 779-2; 803-1-4; 803-2.
- Dublin**. 61-2-n.; 109-1-n.; 166-1-n.
- Duelling**. The Duellists' Club. Fate of its members. 18-1-1.
- Appeal to Pharamond. Issue of his edict. 135-2; *Essay* 97, *p.* 152.
- Crastin's challenge and Tulip's flight. 145-2-3.
- Barn Elms, a famous duelling ground. 145-2-2n.
- Offenders should be pilloried.—Story of a Frenchman. 155-2-5; 156-1-1 to 4.
- Duns Scotus**. 341-2-n.
- Duration**. Ideas of. 834-1-2; 875-1-7 to 9.
- Dutch Atlases**. 414-2-2.
- Dutch Art**. Figure in Addison's dream of pictures. 134-1-6; 253-1-3.

- Dutch Language**. 202-2-1; 651-2-3.
- Dutch Mail**. 415-1-2.
- Dutch Mechanic**, A. 316-1-3.
- Dutch Sculpture**. Superiority of taste over the English. 46-1.
- Dutch People**. Apt to be despised for want of genius. 46-1-1.
- More famous for industry than for wit and humour. 78-2-4.
- A Dutchman's stoical reflection on a broken leg. 816-1-3.
- Minor allusions. 103-1-2; 112-2-2; 843-2-1.
- See also HOLLAND.
- Duty**. "That particular Scheme which comprehends the Social Virtues, may give Employment to the most industrious Temper, and find a Man in Business more than the most active Station of Life. To advise the Ignorant, relieve the Needy, comfort the Afflicted, are duties that fall in our way almost every Day of our Lives. A Man has frequent Opportunities of mitigating the Fierceness of a Party; of doing Justice to the Character of a deserving Man; of softening the Envious, quieting the Angry, and rectifying the Prejudiced; which are all of them Employments suited to a reasonable Nature, and bring great Satisfaction to the Person who can busy himself in them with Discretion." 147-2-1.
- *Hor. 1 Ep. i. 20. Imitated.*
- "Long as to him, who works for debt, the day;
Long as the night to her, whose love's away;
Long as the year's dull circle seems to run
When the brisk minor pants for twenty-one:
So slow th' unprofitable moments roll,
That lock up all the functions of my soul;
That keep me from myself, and still delay
Life's instant business to a future day:
That task, which as we follow, or despise,
The eldest is a fool, the youngest wise:
Which done, the poorest can no wants endure,
And which not done, the richest must be poor." *Pope.*—*Translation of Motto to Essay* 27.
- Cæsar's view.—He thought nothing done while there was anything left for him to do. *Essay* 374, *p.* 547.
- Addison's paper on Faith and Works. *Essay* 459, *p.* 656.
- The world a theatre. Each actor must make the most of the part that is given him, whatever may be his opinions of the cast. 314-2-6,7.
- See also AIM; CALLING; END; OCCUPATION; POSSIBILITIES; WORK.
- Dwarfs**. 137-1-n. (Tom Thumb), and 389-2-3.
- Dyer's News Letter**. 72-1-3; 191-2-5; 654-1-6.

E.

Early Ages. See ANTIQUITY.

Early Rising. The Spectator was at his Coffee-House by six o'clock in the morning, and the Students of the Inns of Court were ready dressed for the Courts two hours later. 81-2-2.

Eating. See FOOD; TEMPERANCE WAGERS.

Ecclesiastical matters. See BISHOPS; CHURCH; CLERGY; CONVOCATION; DRESS; PRAYER-BOOK; RELIGION.

Echo poems. 97-1-3; 101-2-1; 104-1-1.

Eclogues. Philips praised by Pope.

— Fontenelle's discourse on. 418-1-n.

— Pope's Eclogue, The Messiah. 552-1-4.

Economy. 165-1-4; 174-2-4.

See also DEBT; EXTRAVAGANCE; FRUGALITY; THRIFT.

Economy, Political. See POLITICAL.

Edgar (King) and the Maid. 851-2-6,7.

Editors of Classics. Satire on. *Essay* 470, p. 673.

Education. Sir Roger on the neglect of manners. 14-1-1.

— Everyone should learn some handicraft.

— Ancient Persian—riding, archery, speaking the truth. 155-2-4.

— "More than a liberal, a religious education." 422-2-1.

— Milton's ideal, sketched in a letter to Hartlib. 428-1-n.

— Women. Fénelon's "Education of a daughter." 150-2-2,3.

— Disregard of individuality.—Condemnation of flogging. *Essay* 157, p. 229.

— Flogging v. Discreet kindness. *Essay* 168, p. 244.

— Unshaped marble. Rough-hewn souls. Wild virtues. *Essay* 215, p. 309.

— Should embrace notions of justice and honour, and aim in life. 322-1-3.

— A reformer's proposal. 329-2-3; 330-1.

— Indiscrimination of capacities. Watering rock, neglecting seed. *Essay* 307, p. 442.

— Public School v. Private Tutor.—An interesting story. *Essay* 313, p. 451.

— Girls.—The whole art of pastry and preserving, etc. 454-1-2 to 4; 454-2-1,2.

— Discouragement by parents; a boy's letter. 481-1-2.

— The importance of instruction and training in morals. *Essay* 337, p. 490.

— The practical and utilitarian view. *Essay* 353, p. 515.

— Fire of youth to be controlled, not extinguished. 590-1-3; 590-2-1,2.

— Girls of the Republic of Amazons. Boxing and cudgels. 623-1-2,3.

— Social requirements; confidence and address. 693-2-1.

— No man ever developed his powers to the full. 787-1-3.

Education—continued.

— Differences in men. Rough diamonds. Buried genius. 788-1-2 to 4.

— Graft upon Nature. (A Remarkable Essay.) *Essay* 404, p. 585.

— Allegory of Seeds and Flowers. *Essay* 455, p. 651.

— Story of changed children. *Essay* 123, p. 186.

— Deportment and Good-breeding. *Essay* 66, p. 107.

— *Horace, Ars Poet. v.* 341.

— "Old age is only fond of moral truth, Lectures too grave disgust aspiring youth; But he who blends instruction with delight, Wins every reader, nor in vain shall write."

Translation of Alotto to Essay 179.

See also BENT; BLUESTOCKING; CAPACITY; DEVELOPMENT; ELOCUTION;

GENIUS; HANDICRAFT; POSSIBILITIES; SCHOOLS; TALENT.

Effect. *Horace, Ars. Poet. v.* 99.

— "'Tis not enough a poem's finely writ; It must affect and captivate the soul."

Translation of Motto to Essay 321.

Egg Poems. 95-1,2; 101-2-1; 104-1-1.

Eginhart. A love-story. 265-1-2.

Egotism. In writings and conversation. *Essay* 562, p. 801.

Elections, Parliamentary. Stooping to catch votes. 572-1-2.

— "Argument by poll." 342-1-4.

— Right of election. Debates, Reports, &c., on. 902-1.

Electuaries. 133-2-1; 812-2-3; 905-6.

Elisions in Paradise Lost. 410-2.

Elizabeth, Queen. The Armada medal. 421-2-3.

— Figures as Parthenia in Harrington's Oceana. 258-1-n.

— "A good face is a letter of recommendation." 316-2-4.

Elocution. Disregarded by ministers of Religion. *Essay* 147, p. 217.

— Should be a part of education.—Wisdom often dumb. *Essay* 484, p. 692.

See also ORATORY.

Elopements. See HEIRESSES.

Eloquence. The art in beggars. 860-2-2.

— Force of pithy brevity. 576-2-4.

See also ELOCUTION; ORATORY.

Elzevirs. 62-2; 538-2-4.

Embroidery. 478-1-5; 478-2-1; 852-1-2.

Eminent Men. See DETRACTION; FAME.

Emma, Queen. Mother of Edward the Confessor. 286-2-1-n.

Employers. See MASTERS.

Employment. See CALLING; OCCUPATION; TIME; WORK.

Enborne (Berks). Custom of Free Bench. See BENCH.

Encores. 453-2-6.

Encouragement of youth and merit.

Essay 484, p. 692.

End. The ultimate end of man, is the enjoyment of God, beyond which he cannot form a wish. 884-2-2.

See also AIM; IMMORTALITY.

Enemies. See BEHAVIOUR; DETRACTION; OPINIONS.

Energy, Waste. See WASTE.

Engagements, Breaking of. See MARRIAGE (G); PROMISES.

England and the English. Present State of England; a Book. 753-1-5.

— Climate and Trade. 113-1-4.

— Summer in England. 571-1-3.

THE PEOPLE.

— Modest, thoughtful and sincere. 588-2-1;

625-1-2; 202-1-6.

— Inclined to Bashfulness in public. 218-2-2.

— Proudest nation under Heaven, according to foreigners; and addicted to contempt of all things foreign. 621-1-3.

— One Englishman is equal to three Frenchmen, says Sir Roger. 558-2-2.

— Impudence in them takes the form of sullenness and insolence. 35-2-3.

— Pride in nationality. 201-1-4.

— Their gloominess of disposition.

— "I the more inculcate this Cheerfulness of Temper, as it is a Virtue in which our Countrymen are observed to be more deficient than any other Nation. Melancholy is a kind of Demon that haunts our Island, and often conveys herself to us in an Easterly Wind. A celebrated French Novelist, in opposition to those who begin their Romances with the flow'ry Season of the Year, enters on his Story thus: In the gloomy Month of November, when the People of England hang and drown themselves, a disconsolate Lover walked out into the Fields, &c." 564-1-6.

— Are naturally fanciful, and very often disposed by their gloominess and melancholy of temper to many wild notions, to which others are not so liable. 604-2-5.

— Decadence in plainness and sincerity.

795-2-4.

— Solemnity of manner. 843-2-1.

— Their taciturnity. 201-1-6; 218-2-2;

651-1-1.

— Concise in utterance of thoughts. 201-1-6.

LANGUAGE.

— "The King's English." 864-1-3.

— Need of an English Academy. 202-1-5.

See also COMPOSITION; GRAMMAR; LANGUAGES.

— See also BRITISH; CHURCH; MUSIC.

Englishman (newspaper). 794-2-2.

Engraving. 324-2-2n.; 524-1-n.

Enjoyment. 213-1-2; 319-1-2.

See also PLEASURE.

Ennui. With men who make the pursuit of pleasure their business, every hour is heavy that is not joyful. 743-1-1. [212-2-3.]

— The effect of unnatural modes of living.

Entertainments, Public. An account of some of the time. 52-1-2.

— Cruelty at. *Essay* 436, p. 625.

See also AMUSEMENTS.

Enthusiasm. In Religion. 290-2-3; 475-1-3.

Enville, Sir John. See ANVIL.

Environment. See ACCIDENT; CIRCUMSTANCES.

Envy. Among authors. Eyes only for blemishes. 189-1-2.

— Figure of, in the Allegory of Pictures.

133-2-4.

— Generally. *Essay* 19, p. 33.

See also CALLING (*Motto* to *Essay* 558); CRITICS; DETRACTION.

Epic Poetry. Employment of allegory in.

392-1-2.

— Bossu's treatise. 363-1-n.; 418-1-n.

— Perrault on the introduction of comparisons. 437-2-1.

— Milton's list of authorities on. 428-1-n.

— Digressions in. 427-1.

See also PARADISE LOST; HOMER; VIRGIL.

Epictetus. Charm of his instances and illustrations. 112-1-1.

— A man must have virtue in him before he will enter on the reading of a Seneca, or an Epictetus. 261-2-1.

— Seven quotations from his works appear in the Spectorator.

Epicurean Philosophy. 271-2-2; 309-2-1;

831-2.

Epigrams. Mention made of one called The Witches' Prayer, which invoked a curse or a blessing according as it was read backwards or forwards. 100-2-1.

— The proper province of "mixt wit."

101-2-2; 102-1-2.

— Vavassor's book on. 102-2-n.

— "Our general Taste in England is for Epigram, Turns of Wit, and forced Conceits, which have no manner of Influence, either for the bettering or enlarging the Mind of him who reads them, and have been carefully avoided by the greatest Writers, both among the Ancients and Moderns. I have endeavoured in several of my Speculations to banish this Gothic Taste, which has taken Possession among us." 591-2-4.

— The four following epigrams, by Martial, are quoted in the Spectorator:—

(1) "*Difficilis, facilis, jucundus, acerbus es idem.*
Nec tecum possum vivere, nec sine te.

In all thy Humours, whether grave or mellow,

Thou'rt such a touchy, testy, pleasant Fellow;

Hast so much Wit, and Mirth, and Spleen about thee,

There is no living with thee, nor without thee." 112-1-2,3.

(2) "*Crine ruber, niger ore, brevis pede, lumine laesus;*

Rem magnam praestas, Zoile, si bonus es."—*Epig.* 54, l. 12.

"Thy Beard and Head are of a different Dye;

Short of one Foot, distorted in an Eye:

*With all these Tokens of a Knaves compleat,
Shouldst thou be honest, thou'rt a devilish
Cheat."* 138-1-1.

— (3) "*Quicquid agit Rufus nihil est nisi
Nævïa Rufs,*

*Si gaudet, si flet, si tacet, hanc loquitur:
Cavat, propinat, poscit, negat, annuit, una
est*

Nævïa; Si non sit Nævïa mutus erit.

*Scriberet hesterna Patri cum Luce Salutem,
Nævïa lux, inquit, Nævïa lumen, ave.*

"Let Rufus weep, rejoice, stand, sit, or
walk,

Still he can nothing but of Nævïa talk;
Let him eat, drink, ask Questions, or dis-
pute,

Still he must speak of Nævïa, or be mute.
He writ to his Father, ending with this
Line,

I am, my Lovely Nævïa, ever thine."

— (4) "With all Persons who have made
good Sense the Rule of Action, Marriage is
describ'd as the State capable of the highest
human Felicity. Tully has Epistles full of
affectionate Pleasure, when he writes to his
Wife, or speaks of his Children. But above
all the Hints of this kind I have met with in
Writers of ancient date, I am pleas'd with an
Epigram of Martial, in honour of the beauty
of his Wife Cleopatra. Commentators say it
was written the day after his Wedding-Night.
When his Spouse was retir'd to the Bathing-
Room in the Heat of the Day, he, it seems,
came in upon her when she was just going
into the Water. To her Beauty and Carriage
on this occasion we owe the following Epi-
gram, which I shew'd my Friend Will.
Honeycomb in French, who has translated it
as follows, without understanding the
Original. I expect it will please the English
better than the Latin Reader.

"*When my bright Consort, now nor wife
nor Maid,*

*Ashan'd and a wanton, of Embrace afraid,
Fled to the Streams, the Streams my Fair
betray'd;*

*To my fond Eyes she all transparent stood,
She blush'd, I snu'd at the slight covering
Flood.*

*Thus thro' the Glass the lovely Lily glows,
Thus thro' the ambient Gem shines forth the
Rose.*

*I saw new Charms, and plung'd to seize my
Store,
Kisses I snatch'd, the Waves prevented
more.*

"My Friend would not allow that this
luscious Account could be given of a Wife,
and therefore used the word Consort; which,
he learnedly said would serve for a Mistress
as well, and give a more Gentlemanly Turn
to the Epigram." 701-1-4.

— "On the SPECTATOR. By Mr. Tate.

"*Alisquæ et idem
Nasceris*— Hor.

"*When first the Tatler to a Mute was
turn'd,*

*Great Britain for her Censor's Silence
mourn'd.*

*Robb'd of his sprightly Beams, she wept the
Night,*

*'Till the Spectator rose, and blaz'd as bright.
So the first Man the Sun's first setting
view'd,*

*And sigh'd, till circling Day his Joys re-
new'd;*

*Yet doubtful how that second Sun to name,
Whether a bright Successor, or the same.*

*So we: but now from this Suspence are
freed,*

*Since all agree, who both with Judgment
read,*

*'Tis the same Sun, and does himself
succeed."* 698-2-5.

See also EPITAPHS.

Epilogues. 492-1-6; 497-2-2.

Episodes in Poetry. 384-2-3; 438-1-2;

476-1-3; 503-1-2,3.

Epitaphs. "I cannot better close this
Moral, than by a short Epitaph written
by Ben Johnson, with a Spirit which nothing
could inspire but such an Object as I have
been describing.

"*Underneath this Stone doth lie
As much Virtue as con'd die,
Which when alive did Vigour give
To as much Beauty as con'd live."*

57-1-4.

— "Inscription on a Monument erected in
Westminster Abbey to the late Duke and
Dutchess of Newcastle: 'Her name was
Margaret Lucas, youngest sister to the
Lord Lucas of Colchester; a noble Family,
for all the Brothers were valiant, and all the
Sisters virtuous.'" 155-2-1.

— Many have I known more famous, some
more knowing, not one so innocent. 200-1-2.

— Extravagant praise on some monuments
in Westminster Abbey. 45-2-2,3.

— "Epitaph in St. George's Church at
Doncaster:

"How now, who is heare?

I Robin of Doncastere

And Margaret my feare.

That I spent, that I had;

That I gave, that I have;

That I left, that I lost." 259-2-1.

— "I shall conclude my Paper with an
Epitaph written by an uncertain author on
Sir Philip Sidney's Sister, a Lady who seems
to have been of a Temper very much different
from that of Clarinda. The last thought of
it is so very noble, that I dare say my
Reader will pardon me the Quotation.

"On the Countess Dowager of Pembroke.

"*Underneath this Marble Hearse
Lies the Subject of all Verse,
Sidney's Sister, Pembroke's mother:
Death, ere thou hast kill'd another,
Fair, and learn'd, and good as she,
Time shall throw a Dart at thee."*

470-2-1.

— "John Sparkes of Coventry has this
piece of biography upon his tombstone:

'To the memory of Mr. John Sparkes, a native of this city; he was a man of a mild disposition, a gladiator by profession, who, after having fought 350 battles in the principal part of Europe with honour and applause, at length quitted the stage, sheathed his sword, and, with Christian resignation, submitted to the grand victor in the 52nd year of his age. *Anno salutis humane, 1733.*" 625-2-n.

— "Since I am talking of Death, and have mentioned an Epitaph, I must tell you, Sir, that I have made discovery of a Church-Yard in which I believe you might spend an Afternoon, with great Pleasure to your self and to the Publick: It belongs to the Church of Stebon-Heath, commonly called Stepney. Whether or no it be that the People of that Parish have a particular Genius for an Epitaph, or that there be some Poet among them who undertakes that Work by the Great, I can't tell; but there are more remarkable Inscriptions in that place than in any other I have met with, and I may say without Vanity, that there is not a Gentleman in England better read in Tomb-stones than my self, my studies having laid very much in Churchyards. I shall beg leave to send you a couple of Epitaphs, for a Sample of those I have just now mentioned. They are written in a different manner; the first being in the diffused and luxuriant, the second in the close contracted Style. The first has much of the Simple and Pathetick; the second is something Light, but Nervous. The first is thus:

"*Here Thomas Saffer lies interr'd. Ah why!*

*Born in New England did in London dye;
Was the third Son of Eight, begot upon
His Mother Martha by his Father John.
Much favour'd by his Prince he 'gan to be,
But nipt by Death at th' Age of Twenty
Three.*

*Fatal to him was that we Small-pox name,
By which his Mother and two Brethren
came*

*Also to breathe their last nine Years before,
And now have left their Father to deplore
The loss of all his Children, with his Wife,
Who was the Joy and Comfort of his Life.'*

"The Second is as follows:

"*Here lies the Body of Daniel Saul,
Spittle-fields Weaver, and that's all.*

"I will not dismiss you, whilst I am upon this Subject, without sending a short Epitaph which I once met with, though I cannot possibly recollect the Place. The Thought of it is serious, and in my Opinion, the finest that I ever met with upon this Occasion. You know, Sir, it is usual, after having told us the Name of the Person who lies interr'd to lanch out into his Praises. This Epitaph takes a quite contrary Turn, having been made by the Person himself some time before his Death.

"*Hic jacet R. C. in expectatione diei supremi. Quails erat dies iste indicabit.*

"Here lieth R. C. in expectation of the

last Day. What sort of a Man he was, that Day will discover." 737-2-4.

— "MR. SPECTATOR,—The other Day, walking in Pancras Churchyard, I thought of your Paper wherein you mention Epitaphs, and am of opinion this has a Thought in it worth being communicated to your Readers.

"*Here Innocence and Beauty lies, whose
Breath*

*Was snatch'd by early, not untimely Death.
Hence did she go, just as she did begin
Sorrow to know, before she knew to sin.*

*Death, that does Sin and Sorrow thus
prevent,*

Is the next Blessing to a Life well spent."

766-2-2.

— "MR. SPECTATOR,—When Men of worthy and exelling Genius's have obliged the World with beautiful and instructive Writings, it is in the nature of Gratitude that Praise should be returned them, as one proper consequent Reward of their Performances. Nor has Mankind ever been so degenerately sunk, but they have made this Return, and even when they have not been wrought up by the generous Endeavour so as to receive the Advantages designed by it. This Praise, which arises first in the Mouth of particular Persons, spreads and lasts according to the Merit of Authors; and when it thus meets with a full Success changes its Denomination and is called Fame. They who have happily arrived at this, are, even while they live, enflamed by the Acknowledgments of others, and spurred on to new Undertakings for the Benefit of Mankind, notwithstanding the Detraction which some abject Tempers would cast upon them: But when they decease, their Characters being freed from the Shadow which Envy laid them under, begin to shine out with greater Splendour; their Spirits survive in their Works; they are admitted into the highest Companies, and they continue pleasing and instructing Posterity from Age to Age. Some of the best gain a Character, by being able to shew that they are no Strangers to them; and others obtain a new Warmth to labour for the Happiness and Ease of Mankind, from a Reflection upon those Honours which are paid to their Memories.

"The Thought of this took me up as I turned over those Epigrams which are the Remains of several of the Wits of Greece, and perceived many dedicated to the Fame of those who had excelled in beautiful poetick Performances. Wherefore, in pursuance to my Thought, I concluded to do something along with them to bring their Praises into a new Light and Language, for the Encouragement of those whose modest Tempers may be deterr'd by the Fear of Envy or Detraction from fair Attempts, to which their Parts might render them equal. You will perceive them as they follow to be conceived in the form of Epitaphs, a sort of Writing which is wholly set apart for a short pointed Method of Praise.

"On Orpheus, written by Antipater.

"No longer, Orpheus, shall thy sacred
Strains
Lead Stones, and Trees, and Beasts along
the Plains;
No longer sooth the boisterous Wind to sleep,
Or still the Billows of the raging Deep:
For thou art gone, the Muses mourn'd thy
Fall
In Solemn Strains, thy Mother most of all.
Ye Mortals, idly for your Sons ye moan,
If thus a Goddess could not save her own."

"Observe here, that if we take the Fable for granted, as it was believed to be in that Age when the Epigram was written, the Turn appears to have Piety to the Gods, and a resigning Spirit in its Application. But if we consider the Point with respect to our present Knowledge, it will be less esteem'd; though the Author himself, because he believed it, may still be more valued than any one who should now write with a Point of the same Nature.

"On Homer, by Alpheus of Mytilene.

"Still in our Ears Andromache complains,
And still in sight the Fate of Troy remains;
Still Ajax fights, still Hector's dragg'd
along,
Such strange Enchantment dwells in
Homer's Song;
Whose Birth cou'd more than one poor
Realm adorn,
For all the World is proud that he was
born."

"The Thought in the first part of this is natural, and depending upon the Force of Poesy: In the latter part it looks as if it would aim at the History of seven Towns contending for the Honour of Homer's Birth-place; but when you expect to meet with that common Story, the Poet slides by, and raises the whole World for a kind of Arbitrer, which is to end the Contention amongst its several Parts.

"On Anacreon by Antipater.

"This Tomb be thine, Anacreon; all
around
Let Ivy wreath, let Flourets deck the
Ground,
And from its Earth, enrich'd with such a
Prize,
Let Wells of Milk and Streams of Wine
arise:
So will thine Ashes yet a Pleasure know,
If any Pleasure reach the Shades below."

"The Poet here written upon, is an easy gay Author, and he who writes upon him has filled his own Head with the Character of his Subject. He seems to love his Theme so much, that he thinks of nothing but pleasing him as if he were still alive, by entering into his Libertine Spirit; so that the Humour is easy and gay, resembling Anacreon in its Air, raised by such Images, and pointed with such a Turn as he might have used. I give it a place here, because the Author may have design'd it for his Honour; and I take an

Opportunity from it to advise others, that when they would praise, they cautiously avoid every looser Qualification, and fix only where there is a real Foundation in Merit.

"On Euripides, by Ion.

"Divine Euripides, this Tomb we see
So fair, is not a Monument for thee,
So much as thou for it, since all will own
Thy Name and lasting Praise adorns the
Stone."

"The Thought here is fine, but its Fault is, that it is general, that it may belong to any great Man, because it points out no particular Character. It would be better, if when we light upon such a Turn, we join it with something that circumscribes and bounds it to the Qualities of our Subject. He who gives his Praise in gross, will often appear either to have been a Stranger to those he writes upon, or not to have found any thing in them which is Praise-worthy.

"On Sophocles, by Simonides.

"Winde, gentle Ever-green, to form a
Shade
Around the Tomb where Sophocles is laid;
Sweet Ivy windle thy Boughs, and intertwine
With blushing Roses and the clustring Vine:
Thus will thy lasting Leaves, with Beauties
hung,
Prove grateful Emblems of the Lays he
sung;
Whose Soul, exalted like a God of Wit,
Among the Muses and the Graces writ."

"This Epigram I have open'd more than any of the former: The Thought towards the latter End seem'd closer couched, so as to require an Explication. I fancied the Poet aimed at the Picture which is generally made of Apollo and the Muses, he sitting with his Harp in the Middle, and they around him. This look'd beautiful to my Thought, and because the Image arose before me out of the Words of the Original as I was reading it, I venture to explain them so.

"On Menander, the Author unnamed.

"The very Bees, O sweet Menander, hung
To taste the Muses Spring upon thy Tongue;
The very Graces made the Scenes you writ
Their happy Point of fine Expression hit.
Thus still you live, you make your Athens
shine,
And raise its Glory to the Skies in thine."

"This Epigram has a respect to the Character of its Subject; for Menander writ remarkably with a Justness and Purity of Language. It has also told the Country he was born in, without either a set or a hidden Manner, while it twists together the Glory of the Poet and his Nation, so as to make the Nation depend upon his for an Encrease of its own.

"I will offer no more Instances at present, to shew that they who deserve Praise have it returned them from different Ages. Let these which have been laid down, shew Men that Envy will not always prevail. And to the

End that Writers may more successfully enliven the Endeavours of one another, let them consider, in some such Manner as I have attempted, what may be the justest Spirit and Art of Praise. It is indeed very hard to come up to it. Our Praise is trifling when it depends upon Fable; it is false when it depends upon wrong Qualifications; it means nothing when it is general; it is extremely difficult to hit when we propose to raise Characters high, while we keep to them justly. I shall end this with transcribing that excellent Epitaph of Mr. Cowley, wherein, with a kind of grave and philosophic Humour, he very beautifully speaks of himself (withdrawn from the World, and dead to all the Interests of it) as of a Man really deceased. At the same time it is an Instruction how to leave the Public with a good Grace.

"Epitaphium Vixi Authoris.

*"Hic, O Viator, sub Laræ parvulo
Coudius hic est conditus, hic jacet
Defunctus Humani Laboris
Sorte, supervacuaque Vita,
Non Indecora pauperie nitens,
Et non inerti Nobilis Otio,
Vanoque dilectis popello
Divitiis animosus hostis.
Possis ut illum dicere mortuum
En Terra jam nunc Quantula sufficit?
Exempta sit Curis, Viator,
Terra sit illa lævis, precare.
Hic sparge Flores, sparge brevæ Rosas,
Nam Vita gaudet Mortua Floribus,
Herbisque Odoratis Corona
Vatis adhuc Cincrem Calentem."*

"[The Publication of these Criticisms having procured me the following Letter from a very ingenious Gentleman, I cannot forbear inserting it in the Volume, though it did not come soon enough to have a place in any of my single Papers.

"MR. SPECTATOR, Having read over in your Paper, No. 551, some of the Epigrams made by the Grecian Wits, in commendation of their celebrated Poets, I could not forbear sending you another, out of the same Collection; which I take to be as great a Compliment to Homer, as any that has yet been paid him.

Τίς ποθ' ὁ τὸν Τροίης πόλεμον, &c.

*"Who first transcribed the famous Trojan War,
And wise Ulysses' Acts, O Jove, make known:*

*For since 'tis certain, Thine those Poems are,
No more let Homer boast they are his own."*

"If you think it worthy of a Place in your Speculations, for ought I know (by that means) it may in time be printed as often in English, as it has already been in Greek. I am (like the rest of the World)

"Sir, Your great Admirer, G. R.
4th Dec."

"The Reader may observe that the Beauty of this Epigram is different from that of any in the foregoing. An Irony is look'd upon as the finest Palliative of Praise; and very often conveys the noblest Panegyrick under the Appearance of Satire. Homer is here seemingly accused and treated as a Plagiary; but what is drawn up in the form of an Accusation is certainly, as my Correspondent observes, the greatest Compliment that could have been paid to that Divine Poet.]"

782-2-2.

Epitomes. Seneca in his letters to Lucilius assures him, there was not a day in which he did not either write something, or read and epitomize some good author. 457-2-4.

Epping. A letter from. 80-2-3.

Epsom. 226-1-20.

Equality in Men. "A farther Advantage of our Inclination for Novelty, as at present circumstantiated, is, that it annihilates all the boasted Distinctions among Mankind. Look not up with Envy to those above thee. Sounding Titles, stately Buildings, fine Gardens, gilded Chariots, rich Equipages, what are they? They dazzle every one but the Possessor: To him that is accustomed to them they are cheap and regardless Things: They supply him not with brighter Images, or more sublime Satisfaction than the plain Man may have, whose small Estate will just enable him to support the Charge of a simple unencumbered Life. He enters heedless into his Rooms of State, as you or I do under our poor Sheds. The noble Paintings and costly Furniture are lost on him; he sees them not: As how can it be otherwise, when by Custom, a Fabrick infinitely more grand and finish'd, that of the Universe, stands unobserved by the Inhabitants, and the everlasting Lamps of Heaven are lighted up in vain, for any Notice that Mortals take of them? Thanks to indulgent Nature, which not only placed her Children originally upon a Level, but still, by the Strength of this Principle, in a great Measure preserves it, in spite of all the Care of a Man, to introduce artificial Distinctions." 874-1-2.

See also DIFFERENCES.

Equanimity. It would, perhaps, be running too far out of common life to urge, that he who is not master of himself and his own passions, cannot be a proper master of another. Equanimity in a man's own words and actions, will easily diffuse itself through his whole family. 205-1-2.

"When we are in the Satisfaction of some Innocent Pleasure, or Pursuit of some laudable Design, we are in the Possession of Life, of Human Life. Fortune will give us Disappointments enough, and Nature is attended with Infirmities enough, without our adding to the unhappy Side of our Account by our Spleen or ill Humour. Poor Cottius, among so many real Evils, a Chronical Distemper and a narrow Fortune, is never heard to complain: That equal Spirit of his, which any Man may have, that, like him, will conquer Pride, Vanity and Affectation, and follow Nature, is not to be broken,

because it has no Points to contend for. To be anxious for nothing but what Nature demands as necessary, if it is not the Way to an Estate, is the Way to what Men aim at by getting an Estate. This Temper will preserve Health in the Body, as well as Tranquillity in the Mind. Cottius sees the World in a Hurry, with the same Scorn that a Sober Person sees a Man Drunk. Had he been contented with what he ought to have been, how could, says he, such a one have met with such a Disappointment? If another had valued his Mistress for what he ought to have lov'd her, he had not been in her Power. If her Virtue had had a Part of his Passion, her Levity had been his Cure; she could not then have been false and amiable at the same time." 212-2-1.

— "It is certain that to enjoy Life and Health as a constant Feast, we should not think Pleasure necessary, but, if possible, to arrive at an Equality of Mind. It is as mean to be overjoyed upon Occasions of Good-Fortune, as to be dejected in Circumstances of Distress. Laughter in one Condition is as unmanly as Weeping in the other. We should not form our Minds to expect Transport on every Occasion, but know how to make it Enjoyment to be out of Pain. Ambition, Envy, vagrant Desire, or impertinent Mirth will take up our Minds, without we can possess our selves in that Sobriety of Heart which is above all Pleasures, and can be felt much better than described. But the ready Way, I believe, to the right Enjoyment of Life, is by a Prospect towards another to have but a very mean Opinion of it. A great Author of our Time has set this in an excellent Light, when with a Philosophick Pity of Human Life, he spoke of it in his Theory of the Earth, in the following manner.

"For what is this Life but a Circulation of little mean Actions? We lie down and rise again, dress and undress, feed and wax hungry, work or play, and are weary, and then we lie down again, and the Circle returns. We spend the Day in Trifles, and when the Night comes we throw our selves into the Bed of Folly, amongst Dreams and broken Thoughts, and wild Imaginations. Our Reason lies asleep by us, and we are for the Time as arrant Brutes as those that sleep in the Stalls or in the Field. Are not the Capacities of Man higher than these? And ought not his Ambition and Expectations to be greater? Let us be Adventurers for another World: 'Tis at least a fair and noble Chance; and there is nothing in this worth our Thoughts or our Passions. If we should be disappointed, we are still no worse than the rest of our Fellow-Mortals; and if we succeed in our Expectations, we are Eternally Happy." 213-1-2.

— "Riches and Plenty are the natural Fruits of Liberty, and where these abound, Learning and all the Liberal Arts will immediately lift up their Heads and flourish.

As a Man must have no slavish Fears and Apprehensions hanging upon his Mind, who will indulge the Flights of Fancy or Speculation, and push his Researches into all the abstruse Corners of Truth, so it is necessary for him to have about him a Competency of all the Conveniencies of Life." 413-1-4.

— "There are but two things which, in my Opinion, can reasonably deprive us of this Cheerfulness of Heart. The first of these is the Sense of Guilt. A Man who lives in a State of Vice and Impenitence, can have no Title to that Evenness and Tranquillity of Mind which is the Health of the Soul, and the natural Effect of Virtue and Innocence. Cheerfulness in an ill Man deserves a harder Name than Language can furnish us with, and is many degrees beyond what we commonly call Folly or Madness." 556-1-7.

— *Hor. 2, Od. iii. 1.*

"Be calm, my Delliuss, and serene,
However fortune change the scene,
In thy most dejected state,
Sink not underneath the weight;
Nor yet, when happy days begin,
And the full tide comes rolling in,
Let a fierce, unruly, joy,
The settled quiet of thy mind destroy."—
Anonymous translation of Motto to Essay 381.

— *Petronius.*

The mind uncumber'd plays.

Translation of Motto to Essay 597.

— A regularity of spirit, which is a little above cheerfulness and below mirth. . . . Let your precept be, *Be easy.* 283-2-3.
See also CHEERFULNESS.

Equestrian Women ridiculed. *See RIDING.*

Erasmus. His employment of the Echo conceit. 97-1-3.

— "Sancte Socrates, Ora pro nobis." 308-1-2.

— A contributor to Lilly's Latin Grammar. 317-1-n.

— Attacked by the "Trojans." 342-1-2.

Error. In History. Fable of the Lion and the Painter. 20-2-4.

— Errors, like straws upon the surface flow; He who would search for pearls must dive below.—*Dryden.* 418-2-2.

— "Squint-eyed Errour" in the Allegory of the Fools' Paradise. *Essay* 460, p. 657.

— *Tully.*

"True glory takes root, and even spreads; all false pretences, like flowers, fall to the ground; nor can any counterfeit last long."

Translation of Motto to Essay 139.

— *Cicero de Gestu.*

"Fastidious men are not so much pleased with what is right, as disgusted at what is wrong."—*Translation of Motto to Essay*

Escape (A narrow) from death. 334.
Roger's ancestor. 168-1-4.

Esquire, Title of. 221-2-4; 749-2-1.

Essays. An Essay-writer must practise in the Chymical method, and give the virtue of a full draught in a few drops. 188-1-3.

— When I make Choice of a Subject that has not been treated on by others, I throw together my Reflections on it without any Order or Method, so that they may appear rather in the Looseness and Freedom of an Essay, than in the Regularity of a Set Discourse. It is after this Manner that I shall consider Laughter and Ridicule in my present Paper. 353-2-2.

— The wildness of those compositions that go by the name of Essays. 681-1-3.

Essex. 441-1-n.; 680-1-1.

Estates, Encumbered. 133-1-2.

Estcourt, Richard. Actor. 378-2-1, 2n.; 525-1-2n.; 543-1-1; 669-2-5.

Esteem, Self. See SELF.

Estimation of persons. See JUDGMENTS; MERIT; OPINIONS.

Estimation of things.

Horace, 2 *Od.* ii. 19.

From cheats of words the crowd she brings
To real estimates of things. *Creech's translation of Motto to Essay* 429.

See also 868-2; 847-1-4; and DESIRABLE.

Eternity. Our whole eternity is to take its colour from those hours which we here employ in virtue or in vice. 147-2-3.

— A Man, who uses his best endeavours to live according to the Dictates of Virtue and right Reason, has two perpetual Sources of Cheerfulness; in the Consideration of his own Nature, and of that Being on whom he has a Dependence. If he looks into himself, he cannot but rejoice in that Existence, which is so lately bestowed upon him, and which, after Millions of Ages, will be still new, and still in its Beginning. How many Self-Congratulations naturally arise in the Mind, when it reflects on this its Entrance into Eternity, when it takes a View of those improveable Faculties, which in a few Years, and even at its first setting out, have made so considerable a Progress, and which will be still receiving an Increase of Perfection, and consequently an Increase of Happiness? The Consciousness of such a Being spreads a perpetual Diffusion of Joy through the Soul of a virtuous Man, and makes him look upon himself every moment as more happy than he knows how to conceive." 556-2-5.

— "But, before I proceed, I must inform my Reader, that these Weights did not exert their Natural Gravity, 'till they were laid in the Golden Balance, inasmuch that I could not guess which was light or heavy, whilst I held them in my Hand. This I found by several Instances; for upon my laying a Weight in one of the Scales, which was inscribed by the word *Eternity*; tho' I threw in that of Time, Prosperity, Affliction, Wealth, Poverty, Interest, Success, with many other Weights, which in my Hand seemed very ponderous, they were not able to stir the opposite Balance, nor could they have

prevailed, though assisted with the Weight of the Sun, the Stars, and the Earth."

663-1-2.

— A lewd young fellow seeing an aged hermit go by him barefoot, *Father*, says he, *you are in a very miserable condition if there is not another world. True, Son, said the hermit: but what is thy condition if there is?* 816-2-5.

— We make provisions for this Life as tho' it were never to have an end, and for the other Life as though it were never to have a beginning. *Essay* 575, p. 816.

— Conceptions of. (One of the papers on Infinitude.) *Essay* 590, p. 834.

— Vision of Mirzah. *Essay* 159, p. 232.

See also IMMORTALITY.

Etherege, Sir George. 6-1-1; 75-1-1; 84-2-2; 106-2-n.; 192-1-3.

Ethics. Dr. Moore's admirable system.

138-2-3.

— Heathen Philosophy and Revealed Religion. A comparison. *Essay* 634, p. 882.

— Not only natural self-love, but Reason directs us to promote our own interest above all things. 271-1-2.

— No man is so sunk in vice and ignorance but there are still some hidden seeds of goodness and knowledge in him. 374-1-5.

— Quotation from Locke on the necessity of Definition of words. 546-2-1.

— "MR. SPECTATOR,—I have always been a very great Lover of your Speculations, as well in Regard to the Subject, as to your Manner of Treating it. Human Nature I always thought the most useful Object of human Reason, and to make the Consideration of it pleasant and entertaining, I always thought the best Employment of human Wit: Other Parts of Philosophy may perhaps make us wiser, but this not only answers that End, but makes us better too. Hence it was that the Oracle pronounced Socrates the wisest of all Men living, because he judiciously made Choice of human Nature for the Object of his Thoughts; an Enquiry into which as much exceeds all other Learning, as it is of more Consequence to adjust the true Nature and Measures of Right and Wrong, than to settle the Distance of the Planets, and compute the Times of their Circumvolutions."

589-1-4.

See also ACTIONS; AFFECTIONS; BENEVOLENCE; EVIL; HAPPINESS; INNATE; INNOCENCE; INTENTIONS; JUDGMENTS; MORALITY; PASSIONS; PHILOSOPHY; RESPONSIBILITY; VICE; VIRTUE.

Etiquette of Visiting. See VISITS.

Eton College. 166-1-2; 245-1-n.; 875-2-n.

Etymology. See SPELLING; WORDS; PHRASES.

Euclid. 102-1-3; 410-1-4.

Eucrate, Mons. See PHARAMOND.

Eugene, Prince. 386-2-3n.; 387-2-4; 496-1-2.

Euphemisms.

Horace, 1 *Sat.* iii. 42.

Misconduct screened behind a specious name.
Translation of Motto to Essay 276.

Euphemisms—*continued.**Tacitus, Annal. xiv., c. 21.*

Specious names are lent to cover vices.

Translation of Motto to Essay 286.— The fashion of employing. *Essays* 276, p. 395; 286, p. 411.**Euripides.** Epitaph on. 782-2-2.**Eusden,** Laurence. 89-2-n.; 125-2-n.; 140-1-n.; 789-2-3; 866-1-4.**Eve.** Milton's portrait of her. 142-2-1.

— Her first thought, to run to a mirror.

— Sir W. Raleigh on the Fall. 472-1-5.
726-2-1.
See also PARADISE LOST. 522-1-2.**Eve-Feast.** 235-2-1.**Evening Post** Newspaper. 273-1-n.; 872-2-4.**Everlasting Club.** *Essay* 72, p. 117.**Evidence.** The power of imagination; a trial for witchcraft. 179-2-n.**Evil(s).** No harm can arrive at a good man whether dead or living; his affairs are always under the direction of the Gods (Socrates).216-1-2.
— The Philosopher Possidonius not deterred by twinges of pain from maintaining his doctrine that Pain is not an evil. 451-1-1.

— Pain and Sickness, Shame and Reproach, Poverty and Old Age, nay Death itself, considering the shortness of their duration, and the advantage we may reap from them, do not deserve the name of Evils. 556-2-4.

— The prospect more painful than the actual pressure. 719-2-2.

— Whether it be that all the evils which befall us are in some measure proportioned to our strength, or that every evil becomes more supportable by our being accustomed to it, I shall not determine. 798-1-1.

Sources of.— Irresolution in aim, and inconstancy in pursuit. *Essay* 162, p. 236.— Fault-finding and calumny. *Essay* 594, p. 838.— Misdirected passion for distinction. *Essay* 224, p. 320.

— Discussion of the. 846-2-2.

— Indiscretion. More hurtful than ill-nature. 41-2-3.

— Power of the weakest and meanest to injure. 693-2-2.

— Opportunities of. *See* TEMPTATION.— Distribution of Good and Evil. 339-1 to 2; 691-2-2. *See also* MOUNTAIN of MISERIES. *Essays* 558—9, p. 796.— Dual nature of man. *See* D.— Apprehension of. *See* FEAR.— *Tully.*

What duty, what praise, or what honour will he think worth enduring bodily pain for, who has persuaded himself that pain is the chief evil? Nay, to what ignominy, to what baseness will he not stoop to avoid pain, if he has determined it to be the chief evil?

Translation of Motto to Essay 312.**Evil(s)**—*continued.**Horace, 2 Od. xiii. 13.*

What each should fly, is seldom known;

We, unprovided, are undone. *Translation of Motto to Essay* 377.*See also* INTENTION; JUDGMENTS; VICE.**Evil.** Touch for the. 480-1-4.**Evremont, Mons. St.** 56-1-2; 87-1-2 238-2-3; 307-1-5; 509-2-1.**Exaggeration.** *Essay* 538, p. 765.**Examination, Self.** *See* SELF.**Examiner,** Newspaper. 637-1-n.; 794-2-2
Example. I love to shelter myself under the examples of great men. 109-2-5.

— "When I employ myself upon a Paper of Morality, I generally consider how I may recommend the particular Virtue which I treat of, by the Precepts or Examples of the ancient Heathens; by that Means, if possible, to shame those who have greater Advantages of knowing their Duty, and therefore greater Obligations to perform it, into a better Course of Life: Besides that many among us are unreasonably disposed to give a fairer hearing to a Pagan Philosopher, than to a Christian Writer." 308-1-1.

— A silent example will always be more persuasive than the severity of lectures and admonitions. 434-2-2.

— "Next to those Examples which may be met with in Books, I very much approve Horace's Way of setting before Youth the Infamous or honourable Characters of their Contemporaries: That Poet tells us, this was the Method his Father made use of to incline him to any particular Virtue, or give him an Aversion to any particular Vice. If, says Horace, my Father advised me to live within Bounds, and be contented with the Fortune he should leave me; Do not you see (says he) the miserable Condition of Burrus, and the Son of Albus? Let the Misfortunes of those two Wretches teach you to avoid Luxury and Extravagance. If he would inspire me with an Abhorrence to Debauchery, do not (says he) make your self like Sektanus, when you may be happy in the Enjoyment of lawful Pleasures. How scandalous (says he) is the Character of Trebonius, who was lately caught in Bed with another Man's Wife? To illustrate the Force of this Method, the Poet adds, That as a head-strong Patient, who will not at first follow his Physician's Prescriptions, grows orderly when he hears that his Neighbours die all about him; so Youth is often frightened from Vice, by hearing the ill Report it brings upon others."

491-1-6.
— Misconduct of the rich. 171-2-5.**Excess.** *Terence, And. Act. i. Sc. 1.*

"I take it to be a principal rule of life not to be too much addicted to any one thing."

Translation of Motto to Essay 105.**Exchange.** *See* LONDON.**Execution.** At Newgate, 719-1-3; Smithfield, 342-1-5; for Atheism, 567-1-2.**Exercise.** Of body. Its effect on the health, the mind and the temper. Hunting,

- riding, and athletic sports. Not to be forgotten that man is a compound of soul and body. *Essay* 115, *p.* 175.
- The mind that lies fallow but a single day sprouts up in follies that are only to be killed by a constant and assiduous culture. 19-1-1.
- Fuller's Treatise, *Medicina Gymnastica*. 176-1-2n.
- "Artis Gymnasticæ apud antiquos." Hieronymus Mercurialis. 176-1-3n.
- Sir W. Temple's Essay. 283-1-n.
- The most effectual physic. An Oriental story. 282-1-.
- "Long exercise, my friend, inures the mind; And what we once disliked we pleasing find." *Translation of Motto to Essay* 447.
- See also CUSTOM; HABIT; HEALTH (a quotation from Dryden).
- Exeter.** 236-2-4; 256-2-2; 452-2-6.
- Exhibition of the Sleeping Man.** 268-2.
- Existence.** Thoughts on, in one of the papers on Infinity. *Essay* 590, *p.* 834.
- Exordium.** A fine example in "Paradise Lost," Book I. 435-2-1.
- Expectations.** Foolish reliance on. Story of three beauties. *Essay* 282, *p.* 404.
- *Horace*, 1 *Od.* iv. 15.
- "Life's span forbids us to extend our cares, And stretch our hopes beyond our years." *Translation of Motto to Essay* 289.
- Put not your trust in patrons. 308-2-2.
- See also ANTICIPATION; CASTLES IN THE AIR.

- Fables.** The first pieces of wit that appeared in the world. Jotham's fable of the trees the oldest extant. Nathan's, The Poor Man and the Lamb. Æsop. Horace. Fables never flourished more than when Learning was at its height. Popularity of La Fontaine. Consideration of the Iliad and Odyssey as Allegorical Fables. Examples in other works, ancient and modern. Prodicus. Fable of Addison's on the nature of pleasure and pain. *Essay* 183, *p.* 266.
- Fables of Poems. 426-1-1; 438-1-2.
- Contention of some that it is immoral to present truth in the garb of fiction. 771-2-2.
- Conveyance of advice by. The Sultan, the Vizier, and the Owls. 728-2-6.
- Sir Roger L'Estrange's Book of Fables. 42-1-n.
- *Petronius*.
- "By Fable's aid ungovern'd fancy soars, And claims the ministry of heavenly powers." *Translation of Motto to Essay* 392.
- *List of those given in the Spectator*.
- Persian Glass Merchant; Castles in the Air. 761-2-3 to 4.
- Drop of water and the Pearl. 421-2-6.

Experience. As human life turns upon the same principles and passions in all ages, I thought it very proper to take minutes of what passed in that age for the instruction of this. 135-1-1.

— The Moderns fall short of the Ancients in all the Arts and Sciences which depend more upon Genius than Experience. 354-1-7.

Expletives. Mannerisms in speech. 544-1-4.

Exports. *Essay* 69, *p.* 112.

Expressions. Instances, of possible interest, in the *Spectator*.

See PHRASES; WORDS.

Extravagance. Steele on its causes and results. Rules to avoid. *Essay* 114, *p.* 173.

— Has its seeds in the shame of want. 174-2-2.

— Running through an estate. 319-1-1.

In a wife. 444-2-2 to 3.

See also ANTICIPATION; BANKRUPTCY; DEBT; EXPECTATIONS; THRIFT.

Extremes. The avoidance of. 843-1-6.

See also EXCESS.

Eyes. Windows of the heart. 297-2-2.

Of the mole. 184-2-2.

Squinting. 544-2-2; 658-1-1.

Design in Nature. 563-2-5; 773-1-2.

Their power and use in oratory.

— Generally. *Essays* 250, *p.* 355; 252, 770-2-1 to 2. *p.* 359.

See also SIGHT; SPECTACLES.

Ezekiel. Grotius observed very much of Homer's spirit in him. 486-1-1.

F.

- Fables.** The first pieces of wit that appeared in the world. Jotham's fable of the trees the oldest extant. Nathan's, The Poor Man and the Lamb. Æsop. Horace. Fables never flourished more than when Learning was at its height. Popularity of La Fontaine. Consideration of the Iliad and Odyssey as Allegorical Fables. Examples in other works, ancient and modern. Prodicus. Fable of Addison's on the nature of pleasure and pain. *Essay* 183, *p.* 266.
- Fables of Poems. 426-1-1; 438-1-2.
- Contention of some that it is immoral to present truth in the garb of fiction. 771-2-2.
- Conveyance of advice by. The Sultan, the Vizier, and the Owls. 728-2-6.
- Sir Roger L'Estrange's Book of Fables. 42-1-n.
- *Petronius*.
- "By Fable's aid ungovern'd fancy soars, And claims the ministry of heavenly powers." *Translation of Motto to Essay* 392.
- *List of those given in the Spectator*.
- Persian Glass Merchant; Castles in the Air. 761-2-3 to 4.
- Drop of water and the Pearl. 421-2-6.

Fables—continued.

- Sultan, Vizier, and the Owls. 728-2-5 to 6.
- Jupiter, the Countryman, and the Weather. 44-2-4.
- The boys and the frogs. 42-1-1.
- Traveller and the Grasshoppers. 519-1-3.
- Jotham's Fable of the Trees. 266-2-4.
- Poor man and the Lamb (Nathan's). 266-2-4.
- The Mole and the Spectacles. 188-2-5 to 6.
- Old Woman and the Looking-Glass. Anger. 645-2-3.
- Luxury and Avarice. 90-2-4 to 5.
- Pleasure and Pain. 267-2-4 to 6.
- Apollo and the Fault-finder. 419-1-3.
- See also ALLEGORIES; DREAMS; STORIES VISIONS.

Faces. A man, they say, wears the picture of his mind in his countenance. 297-2-2.

— A good face is a letter of recommendation. 316-2-4.

— Some assert that man and wife grow in time to resemble one another. 851-2-5.

Virgil, *Ecl.* ii. 17.

"Trust not too much to an enchanting face." *Translation of Motto to Essay* 87.

Faces—continued.

- *Horace, Ars. Poet. v. 103.*
 "For nature forms and softens us within,
 And writes our fortune's changes in our
 face."—*Translation of Motto to Essay 541.*
- Effect of Anger on the features. *Essay*
 57, p. 93.
- A "stark-naked face," i.e., one devoid
 of paint. 386-2-2.
- See also BEAUTY; COMPLEXION; EYES;
 HEAD; PAINTING; PATCHING; PHY-
 SIOGNOMY; UGLINESS.

Facetious Man. An offender against
 society. 801-2-7.

Faculties, Human. Their nature, ex-
 tent, and function. *Essay 600, p. 844; also,*
 846-1-2.

— See also CAPACITY; DISPOSITION; EDU-
 CATION; GENIUS; TALENTS.

Faddy Tastes. *Horace, 2 Ep. ii. 61.*

"—What would you have me do,
 When out of twenty I can please not two?
 One likes the pheasant's wing, and one the
 leg;
 The vulgar boil, the learned roast an egg;
 Hard task to hit the palate of such guests."

— *Pope's Imitation of Motto to Essay 92.*

Faery Queen, Spenser's. Steele's
 laudatory notice. *Essay 540, p. 767.*

— Minor allusions. 267-1-2; 567-2-2.

— See also SPENSER.

Failure. The fear of it too often cripples
 great powers. 64-1-3,4.

— Misfortune another name for imprudence.
Richelieu. 420-2-6.

Fair v. Brown Beauties. 411-2-2.

Fairy Tales. Consideration in one of Ad-
 dison's papers on the Pleasures of the Imagination.
Essay 419, p. 604.

— Perrault's collection. 437-2-n.

Faith. That Faith is vain, and that Religion
 unprofitable, which leads a man to persecute
 those who differ from him, and to torture and
 burn bodies in order to save souls. 270-1-3.

— Man's need of reliance on a Higher
 Power. See RELIGION (A).

— Addison's paper on Faith and Works.
Essay 459, p. 656.

— Means of strengthening and confirming,
Essay 465, p. 665.

— Extract from Addison's *Vision of the*
Balances.

"I made the same observation upon Faith
 and Morality, for notwithstanding the latter
 outweighed the former separately, it received
 a thousand times more additional weight
 from its conjunction with the former, than
 what it had by itself." 663-2-1.

Fall, the, of Man. Sir Walter Raleigh
 on. 726-1-2.

Fallen Women. See COURTESANS; PRO-
 STITUTES; SEDUCTION; WOMEN (9).

False News. Publication of. 72-1-n.

Falsehood. Embellishers of facts. *Essay*
 521, p. 741.

— Moralist's objection to the use of fiction.
 771-2-2.

— See also LIARS; SINCERITY.

Falstaff. 30-2-2; 79-2-4.

Fame. The worst way in the world to attain
 it is to be too eager about it. 10-1-2.

— An ingredient towards happiness, to be re-
 garded only in the second place. When valued
 in the first degree it is disappointing. 244-1-1.

— Virgil's description. 405-1-5.

— The desire and acquisition of it. (Addi-
 son.) *Essay 255, p. 364.*

— Its Penalties; anxieties, and detraction.
Essay 256, p. 365.

— A natural passion. Nature's spur to
 worthy actions. 788-2-2.

— *Horace, 1 Sat. vi. 23.*

Chain'd to her shining car, Fame draws
 along

With equal whirl the great and vulgar
 throng.—*Translation of Motto to Essay*
 224.

— *Phadr. Epilog. 1, 2.*

The Athenians erected a large statue to
 Æsop, and placed him, though a slave, on a
 lasting pedestal, to show that the way to
 honour lies open indifferently to all. *Trans-
 lation of Motto to Essay 107.*

— *Hesiod.*

Fame is an ill you may with ease obtain,

A sad oppression, to be borne with pain.

— *Translation of Motto to Essay 256.*

— *Horace, 2 Ep. i. 13.*

For those are hated who excel the rest,
 Although, when dead, they are beloved and
 blest.—*Translation of Motto to Essay 552.*

— See also ADMIRATION; CALUMNY; DE-
 TRACTION; GLORY; PRAISE; REPUTA-
 TION.

Family, The. The proper place for private
 women to shine in. 132-1-1.

— In all family affection we find protection
 granted and favours bestowed are greater
 motives to love and tenderness, than safety,
 benefits, or life received. 182-2-6.

— Disagreements and squabbling.

611-1-2,3.
 — Family pride. 621-2-2. See also AN-
 CESTRY.

— Family Records. 167-1,2; 353-1-5;
 859-2-2. See also GENEALOGY.

— Family—Jacobus. 680-1-1.

— See also CHILDREN; DAUGHTERS;
 FATHERS; MARRIAGE; MOTHERS;
 SERVANTS; SONS.

Fancy. The daughter of Liberty. 732-2-1.

— *Horace, 3 Od. iv. 5.*

— Does airy fancy cheat

My mind well pleased with the deceit?

I seem to hear, I seem to move,

And wander through the happy grove,
 Where smooth springs flow, and murmur'ing
 breeze,

Wantons through the waving trees.—

(*Creech's translation of Motto to Essay 477.*)

— See also CASTLES-IN-THE-AIR; DREAMS;
 IMAGINATION.

Fans. Drilling the Fan Brigade. *Essay*
 102, p. 158.

Fans—continued.

- Learning and exercising the art of handling. 200-2-2; 201-1-1 to 3.
- Prowess of Biddy Loveless. 284-1-3.
- Story of Procris and Cephalus—painted on a fan. 751-1-3,4.

Faramond. See PHARAMOND.

Farce. Flora, or Hob in the Well. 716-2-n.

Farmers. The happiest of men. 857-1,2.

See also GARDENS.

Farquhar. Dramatist. 543-1-n.

Fashion(s). Prevailing taste does not always lend aid to the painter's art.—Slow travel of fashions from town to country. *Essay* 129, p. 194.

— Complaint of the country-people being misled into wearing things not in the mode. 256-2-3 to 6.

— Parisian models. The Jointed Baby from Paris. *Essay* 277, p. 397.

— Will Sprightly contemplates some bold strokes. 461-2-8,9.

— In bodily carriage. Alexandrine bend of the neck. 54-2-2.

— In amusements. Breaking windows, beating the watch, &c. 321-2-2.

— Husband's complaint of his wife's worship of Fashion. 444-2-2,3

— Men of fashion. JALLANTRY; HONEYCOMB.

— *Horace, Ars Poetica, v. 72.*

Fashion, sole arbiter of dress.

— *Translation of Motto to Essay* 478.

— *Seneca,*

As the world leads, we follow.

— *Translation of Motto to Essay* 524.

— The affectation of being gay and in fashion has very near eaten up our good sense and our religion. 142-1-1.

— A court can make fashion and duty walk together; it can never, without the guilt of a court, happen, that it shall not be unfashionable to do what is unlawful. 136-1-2.

— The most improper things we commit in the conduct of our lives, we are led into by the force of fashion. Instances might be given in which a prevailing custom makes us act against the rules of Nature, Law, and Common Sense. 105-2-1.

— There hath been a long endeavour to transform us into foreign manners and fashions, and to bring us to a servile imitation of none of the best of our neighbours in some of the worst of their qualities. 160-1-2.

See also CUSTOM; DRESS; MOURNING; SINGULARITY.

Fasting. Every man should have his days of abstinence. 283-1-1.

Fat People. Fat Men's Club. 17-1-6.

— Beauty measured by weight in Holland. 54-2.

Fate. Design whate'er we will,
There is a Fate which over-rules us still.

210-1-6.

— *Horace, 1 Od. iv. 13.*

With equal foot, rich friend, impartial fate
Knocks at the cottage and the palace gate:
Life's span forbids thee to extend thy cares,

And stretch thy hopes beyond thy years;
Night soon will seize, and you must quickly go,

To storied ghosts, and Pluto's house below.

— *Translation of Motto to Essay* 26.

— Fate of books. 136-2-1; 538-2-2.

Father Francis and Sister Constance. Story of. *Essay* 164, p. 239.

Fathers. To reflect on the impressions their children are likely to form of them. 319-1-1.

— Imprudent severity towards sons. *Essay* 496, p. 708.

— Story of the Valentines. *Essay* 426, p. 613.

— Letter of consolation on death of son. 509-1-2.

See also CHILDREN; DAUGHTERS; FAMILY; FILIAL; PARENTS; SONS.

Faults. In Youth. Should be generously regarded. 590-1-3.

— *Fault-finding.* Fable of Apollo and the critic. 419-1-3.

See also CENSURE; CRITICS; DETRACTION; JUDGMENTS.

— All great geniuses have faults mixed with their virtues, and resemble the flaming bush which has thorns amongst lights. 590-1-3.

— The most perfect man has vices enough to draw down punishments upon his head, and to justify Providence in regard to any miseries that may befall him. 779-2-7.

— Little blemishes in great works. 408-1.

— *Horace, 1 Sat. vi. 66*

Perfect beauties somewhere have a mole.

Motto to Essay 297.

— *Horace, 1 Sat. iii. 68.*

"There's none but has some fault, and he's the best,

Most virtuous he, that's spotted with the least."—*Creech. Motto to Essay* 548.

— *Horace, 1 Ep. xiv. 35.*

"Once to be wild is no such foul disgrace,
But 'tis so still to run the frantic race."

—*Creech. Motto to Essay* 553.

— *Horace, 1 Sat. iii. 117.*

"Let rules be fixed, that may our rage contain,

And punish faults with a proportion'd pain,
And do not flay him who deserves alone
A whipping for the fault that he hath done."

—*Creech. Motto to Essay* 564.

— "I have heard a Story of a good religious Man, who, having been bred with the Milk of a Goat, was very modest in Publick by a careful Reflection he made on his Actions, but he frequently had an Hour in Secret, wherein he had his Frisks and Capers; and if we had an Opportunity of examining the Retirement of the strictest Philosophers, no doubt but we should find perpetual Returns of those Passions they so artfully conceal from the Publick." 590-1-1.

See also APOLOGISING; FORGIVENESS; MERCY; MERIT; PERFECTION.

Favours. See BENEVOLENCE; GENEROSITY; PATRONS.

Fear. Proper intonation of voice for the expression of. 770-1-1,2.

Fear—*continued.*

- Vague apprehensions. Their cause and cure. *Essay* 615, p. 862; *also* 719-2-2, 3.
- Fear of shame o'ermastering fear of death. 331-1-6.
- Of death. *Essay* 152, p. 223; *also* 44-2-2.
- Of failure. 64-1-3.
- Of want. 90-1-1; 174-1-4; 174-2-2.
- By these two passions [Hope and Fear] we reach forward into futurity, and bring up to our present thoughts objects that lie hid in the remotest depths of Time. We suffer misery, and enjoy happiness, before they are in being; we can set the sun and stars forward, or lose sight of them by wandering into those retired parts of Eternity, when the Heavens and Earth shall be no more. 673-2-5.
- Story of a man upon whom fear had such an effect that his wig turned grey. 766-1-3.
- See *also* ANXIETY; APPREHENSION.
- Feathers.** Worn in men's hats. 461-2-1.
- Features, The.** See *FACE*; *PHYSIOGNOMY*.
- Fecundity** in animals. 381-1-5.
- Feeling, The Sense of.** 593-1-2.
- Feelings** (Instinctive) of the higher order. 329-2-1.

- Feet**, writing with the. 809-2-4.
- Felsted School, Essex.** 441-1-n.
- Females.** See *GIRLS*; *DAUGHTERS*; *WIVES*; *WOMEN*; *MOTHERS*.
- Fénelon.** 150-2-3; 491-2-5.
- Festeau, Mons.** A French surgeon. A story. *Essay* 368, p. 539.
- Fevers.** Sydenham's Treatise on. 43-2-3.
- Fickleness** in a lover. 301-1-4.
- Fiction.**
 - Homer.*
 - Sometimes fair truth in fiction we disguise;
 - Sometimes present her naked to men's eyes.
 - *Pope's Translation of Motto to Essay* 183.
 - Regarded by some as falsehood. 771-2-2.
 - Man's need of it. 603-2-6; 604-1-1.
 - *Horace, Ars Poet. v.* 338.
 - Fictions, to please, should wear the face of truth.—*Translation of Motto to Essay* 245.
 - See *also* *FANCY*; *IMAGINATION*.

- Fiddle.** Called a "kitt." 635-2-2.
- Fidelia.** A model daughter. *Essay* 449, p. 642.
- Fidelity.** In lovers. A story. *Essay* 164, p. 239.

- In negroes. 309-2-4.
- See *also* *CONSTANCY*.

- Fielding's "Tryal."** 62-2.
- Fighting.** Cock-fights. See *C.*
- Sea-fight. 510-1-3.
- Shadow-fighting. 176-1-3n.
- A street-fight. 291-2-5.
- See *also* *DUELS*; *PUGILISM*.

- Filial Devotion.** It is one of the greatest reflections upon Human Nature that parental instinct should be a stronger motive to love than filial gratitude; . . . yet so it happens, that for one cruel parent we meet with a thousand undutiful children. 275-1-6.
- Story of the Valentines. *Essay* 426, p. 613.

Filial—*continued.*

- Biton and Clitobus. 692-1-1.
- Fidelia. Sketch of a model daughter. *Essay* 449, p. 642.

Fingers, Extended. Gestures with.

517-2-1.

Fire of London. 117-2-5; 132-2-n.; 644-2-2.**Fire-Office, The.** 209-1-4.**Fireworks.** 864-1-2; 864-2-3.**Fishes and Fishing.** Fishes generally.

182-1-7; 304-2-n.

— Fishes (Particular)—

- Cockles. 184-1-3.
- Cuttle-fish. 681-2-4.
- Jack. 166-1-2.
- Mackerel. 584-2-3.
- Oysters. 184-1-3.
- Perch. 166-1-2.
- Pilchards. 584-2-3.
- Salmon. 176-2-2.
- Shell-fish. 739-1-5.
- Fishing. 166-1-2, 3; 185-2-4.
- Olphis the Fisherman. 325-2-1.
- The phrase "Neither Fish, nor Flesh, nor good Red-herring." 242-1-4.
- See *also* *BILLINGSGATE*.

Flanders. Lace. 414-2-2; 712-1-3.

- Mares. 11-2-2.

- Other allusions. 225-1-2; 263-1-1 to 3.

Flatman, Thomas. Poet and Miniature-painter. 757-2-n.**Flattery.** *Persius, Sat. 4.*

- No more to flattering crowds thine ear incline,

- Eager to drink the praise which is not thine.

- *Translation of Motto to Essay* 238.

- Figure of, in the Allegory of the Paradise of Fools. 658-2-1, 2.

- Generally. *Essay* 238, p. 339.

Fleetwood, Bishop. Steele publishes the preface to the Bishop's "Four Sermons," which had just been burnt by order of the House of Commons. 559-2.**Fletcher, John, Dramatist.** Dryden's comparison of him with Shakespeare. 210-1-1.

- A criticism of the "Humorous Lieutenant." 380-2-2.

- Other allusions. 343-2-n.; 388-1-n.; 528-1-n.

Flirtation. In men. Women's complaints of. *Essay* 288, p. 413; *also* 554-2-4.

- In Women. See *COQUETS*.

Flitch of Bacon. The Whichenovre custom. *Essays* 607-8, p. 853.**Flogging at Schools.** *Essays* 157, p. 229; 168, p. 244.**Flowers.** 651-2; 849-2-1; 833-1-3.**Flurry.** *Phadr. Fab. v. 2.*

- Out of breath to no purpose, and very busy about nothing.—*Translation of Motto to Essay* 108.

Fontana, the Painter. 242-2-6.**Fontenelle, Mons. de.** 418-1-n.; 739-1-n.; 818-2-2.**Food.** See the following Headings:—*ADULTERATION*; *APPETITE*; *CHOP-HOUSE*; *COFFEE-HOUSES*; *CRAVINGS*; *DIARIES*; *DIET*; *DINNERS*; *FASTING*; *LONGINGS*; *MEALS*; *TEMPERANCE*; *VALETUDINARIANS*; *VEGETARIANISM*.

Fools. Difference between the wise man and the fool. 118-2-2; 322-2-3.

— Their power for mischief. 693-2-2.

— Vision of the Fools' Paradise. *Essay* 460, p. 657.

— April Fools. See APRIL.

Football. 235-2-2; 621-1-4.

Footman, The Amorous. 372-2-5.

Fops. The affectation of the character of being an agreeable man is what constitutes a fop. 401-2-3.

— Elderly fops. 432-1-4.

Foreign Affairs. Englishmen's curiosity in regard to. *Essay* 452, p. 647.

Foreign Manners and Fashions. English nation corrupted with. 160-1-2.

Foreign Idioms. Adoption by great writers. 409-1-6.

Foreign Phrases. Introduction into the English language. *Essay* 165, p. 241.

Foreign Music. Ousting the English. 33-2-2.

Foreigners. Presence at the Royal Exchange. 112-2-2.

— Their loquacity. 218-2-2.

— Immigration of, deplored. 289-2-4.

— English contempt for. 621-1-3.

— Meritorious men among them to be encouraged. 324-2-3.

Forestry. See TREES.

Forgiveness. Power to revenge and spirit to forgive. *Essay* 355, p. 518.

— No man but has something in his own life to be pardoned. 246-2-6.

— Generally; a story of Eginhart and Imma. *Essay* 181, p. 264.

— "In this Case I may use the Saying of an eminent Wit, who, upon some great Mens pressing him to forgive his Daughter who had married against his Consent, told them he could refuse nothing to their Instances, but that he would have them remember there was Difference between *Giving* and *Forgiving*," 275-1-5.

See also MERCY.

Forster, Sir Stephen. Lord Mayor of London. 132-1-1.

Fortunate, The. The man who is always fortunate cannot easily have much reverence for virtue. *Translation of Motto to Essay* 294.

Fortune. Defined as that which is wrought by the unseen hand of the Disposer of all things. 450-1-5.

— "All Superiority and Præminence that one Man can have over another, may be reduced to the Notion of Quality, which, considered at large, is either that of Fortune, Body, or Mind. The first is that which consists in Birth, Title or Riches, and is the most foreign to our Natures, and what we can the least call our own of any of the three Kinds of Quality. In relation, to the Body, Quality arises from Health, Strength, or Beauty, which are nearer to us, and more a Part of our selves than the former. Quality, as it regards the Mind, has its Rise from Knowledge or Virtue; and is that which is more essential to us, and more intimately united with us than either of the other two.

"The Quality of Fortune, tho' a Man has less Reason to value himself upon it than on that of the Body or Mind, is however the kind of Quality which makes the most shining Figure in the Eye of the World."

See also EXPECTATIONS; RICHES; SUCCESS. 314-1-4.

Fortune-Hunters. A play of that name. 38-2-2.

See also HEIRESSSES.

Fortune-Telling. Sir Roger and the Gipsy. *Essay* 130, p. 195.

— *Ennius*,

"Augurs and soothsayers, astrologers,

Diviners, and interpreters of dreams,

I ne'er consult, and heartily despise;

Vain their pretence to more than human skill;

For gain, imaginary schemes they draw;

Wandrers themselves, they guide another's steps;

And for poor sixpence promise countless wealth.

Let them, if they expect to be believed,

Deduct the sixpence and bestow the rest."

— *Translation of Motto to Essay* 505.

— Minor allusions. 277-2-3; 470-1-II; 680-1-1; 798-2-3.

See also PREDICTION.

Foxes and Foxhunting. Sir Roger's exploits. 175-2-3; 176-2-2.

— Foxhounds. 176-2-n.

— Use of Gins. 473-1-2.

— "Tory Fox-Hunters." 191-1-3.

— Hunting Talk. *Essay* 474, p. 678.

— A rural Andromache. Her language.

France. Its influence on Europe a bad one. 93-1-4.
Essay 139.

— Institution of a Political Academy. See ACADEMY.

— Leader of Europe in Fine Breeding. 684-2-2.

— Renowned for fine printing. 538-2-4.

— Freedom of conversation in. 203-1-1.

— Factions of the League. 190-1-3.

— Coarseness of language in the higher classes. 181-2-3.

— Practice of duelling. See DUELS.

— Its painters criticised. 790-1; 134-1-2.

— Insincerity in international relations. 440-2-5.

— The French.

"A merry nation." 50-2-2.

"A ludicrous nation." 75-2.

"A fantastic nation." 27-2-1.

"A gay airy people." 50-1-4.

"Enemies of the English." 679-2-2.

Their good breeding. 286-2-1.

Their assurance. 161-2-2; 625-1-2.

Their vivacity and levity. 625-1-2.

Their talkativeness. 794-1-5.

Facial expression. 32-1-1.

False notions of honour. 155-2-5.

The women. 75-2; 398-1-3.

A naval encounter with. 510-1-3.

Their music. 50-1-4.

Wines. 71-2-1; 631-1-2.

— Fashions in dress. See FASHIONS.

France—continued.

- The Court. 647-2-4.
- Diplomatic dispute through quarrel between the servants of ambassadors. *Essay* 481.
- Its delightful Autumn. 571-1-3.
- Gardens in. 598-1-2.
- French disease. 635-1-2.
- The Camisars, or French Prophets. 234-2-n.
- French Protestants. 478-2-1; 843-2-1.
- French refugees in England. 584-1-4.
- French servant-maids in England. 430-1-1.
- The Drama.
 - Tragedies always followed by a light piece. 498-1-5.
 - Opera. Audience sings with performers. 50-1-4.
 - Ludicrous in costumes. 50-2-1.
 - Good taste in not crowding the stage. 70-2-4.
 - Representation of violent death avoided. 74-1.
 - Colley Cibber's adaptation of the Cid. 776-2-1.
- Dramatists mentioned. *See List of Persons, infra.* [445-1-2.
- Dances. 109-2-2; 110-1-2; 218-1-3;
- Language.
 - Reflects the character of the people. 202-1-6.
 - Likened to an aspen leaf. 651-2-3.
 - Inflicts the English language. *Essay* 165.
- Literature.
 - Decay of wit and learning. 98-2-3.
 - Influence on English Literature. 362-2-n.
 - French romances popular in England. 62-in.
 - The Academy. 439-2-3.
 - Hymn of Des Barreaux quoted and praised. 730-2-5.
 - French critics. 102-1-4; 363-1-n.; 418-1-n.
 - Writers mentioned. *See List of Persons, infra.*
- Stories of
 - A French soldier. 224-1-1.
 - A French heroine. 539-1-3.
 - A French renegade. 286-2-5.
 - A naval encounter. 510-1-3.
- "One Englishman could beat three French." 558-2-2.
- Places mentioned in the *Spectator* or in the *Notes*.
 - Blois. 153-2-6.
 - Bretagne. 154-2-2n.
 - Caen. 103-1-n.; 362-2-n.
 - Calais. 510-2-1.
 - Cambray. 150-2-3; 491-2-5.
 - Carlat. 183-2-n.
 - Castres. 418-1-n.
 - Cuizeau. 154-1-n.
 - Douay. 682-1-1.
 - Marli. 647-2-4.
 - Paris. *See P.*
 - Port Royal. 801-1-3.
 - Peylaurens. 183-2-n.

France—continued.

- Rennes. 154-2-n.
- St. Quentin. 324-2-n.
- Saumur. 418-1-n.
- Toulouse. 183-2-n.; 307-1-n.
- Tours. 418-1-n.
- *French Men and Women mentioned.*
 - Balzac. 518-2-4.
 - Barreaux, Des. 730-2-5,6.
 - Boileau. *See B.*
 - Bossu. *See B.*
 - Bouhours. 102-1-4.
 - Branças, de. 125-1-n.
 - Bruyère. 125-1-2n.
 - Calprenède. 123-1-n.
 - Camisars. 234-2-4n.
 - Condé, Prince du. 130-1-2; 224-1-n.
 - Conecte. 154-2-2n.
 - Corneille. *See C.*
 - Dacier. *See D.*
 - D'Amboise. 669-1-5n.
 - D'Argentré. 154-2-2.
 - Dauphin, The. 557-2-1; 559-1-5.
 - Des Barreaux. 730-2-5,6.
 - Descartes. 418-1-n.
 - Eucrate. *See E.* [496-1-2.
 - Eugene, Prince. 386-2-3n.; 387-2-4;
 - Evremont, St. *See E.*
 - Fayette, Mdlle. de la. 103-in.
 - Fénelon. 150-2-3; 491-2-5.
 - Festeau. *Essay* 368, p. 539.
 - Flourilles, Chev. de. 224-1-n.
 - Fontaine, La. 267-1-1.
 - Fontenelle, de. 418-1-n.; 739-1-n.; 818-2-2.
 - Francis I. 788-1-1.
 - Freart. 599-2-3.
 - Galland. 761-2-3n.
 - Gombaud. 99-1-2.
 - Henry IV. 694-1-2.
 - La Fontaine. 267-1-1.
 - Le Conte. 275-2-3.
 - Ligon. 20-2-4.
 - Louis XIII. 776-1-5.
 - Louis XIV. *See L.*
 - Maintenon. 30-2-2; 439-2-4.
 - Malebranche. 62-2; 148-2-5n.
 - Mazarin. 40-2-3.
 - Menage. 99-1; 99-1-n.; 535-2-2.
 - Mesnager. *Essay* 481, p. 688.
 - Molière. 114-1-1; 137-1-4.
 - Montaigne. *See M.*
 - Montpensier, Mdlle. de. 103-1-n.
 - Motteux. 370-1-n.; 414-2-n.; 784-2-2.
 - Paradin. 154-1-3.
 - Pascal. 177-2-3; 178-1-n.; 764-1-3.
 - Perrault. 401-1-2n.; 437-2-1n.
 - Pharamond. *See P.*
 - Pottiere. 510-1-3.
 - Précieuses. 103-1-n.
 - Quillet. 41-1-n.
 - Racine. *See R.*
 - Rapin. *See R.*
 - Richelieu. 420-2-5; 439-2-3.
 - St. Evremont. *See E.*
 - Sarasin. 99-1-7; 99-2-n.
 - Scudéri. 288-1-n.
 - Segrais, R. de. 103-1-2n.
 - Vallée. 730-2-5,6.

France—continued.

Vertot. 510-1-1n.

Villacerfe. *Essay* 368, p. 539.

Villars. 554-1-n.

Franchan, Mr. Writer of *Essay* 520, p. 740.**Francis**, Father, and Sister Constance.*Essay* 164, p. 239.**Francis I.**, King of France. 788-1-1.**Frank-Bank.** See **FREE-BENCH**.**Fraternity** developed by common calamity.

50-2-4.

Freart, Monsieur. Work on Architecture.

599-2-3.

Free-Bench, Custom of. 862-1-7, and*Essay* 623.**Freedom in Conduct.** *Essay* 198.**Freeport**, Sir Andrew. Introduced to the public. 6-2-2.

— His advice to the Spectator. 57-2-2.

— A straightforward trader. 133-1-2.

— Inclined to the moneyed interest.

— "Cock of the Club" in Spectator's

absence. 197-2-2.

— His discussion with Sir Roger. *Essay*

174.

— His views on Political Economy. *Essay*

232.

— His opinions make Sir Roger uneasy.

387-2-3.

— Produces a citizen's diary. 458-2-3.

— Hears of Sir Roger's death. 736-1-3.

— His retirement. *Essay* 549.**Freethinkers.** 335-2-2; 682-1-1; 844-1-1;

884-2-2.

See also **ATHEISM**.**Free-trade.** See **TRADE**.**Frenzy.** Pedigree of. 59-1-3.**Fribblers**, The. Name given to male flirts.

414-1-2.

Friday, Good. Steele's thoughts on.*Essay* 356.**Friends and Friendship.** "But the

Mind never unbends itself so agreeably as in

the Conversation of a well chosen Friend.

There is indeed no Blessing of Life that is

any way comparable to the Enjoyment of a

discreet and virtuous Friend. It eases and

unloads the Mind, clears and improves

the Understanding, engenders Thoughts and

Knowledge, animates Virtue and good Reso-

lution, soothes and allays the Passions, and

finds Employment for most of the vacant

Hours of Life." 148-1-3.

— *From Addison's Hymn.*

Thy bounteous hand with worldly bliss

Has made my cup run o'er,

And in a kind and faithful friend

Has doubled all my store. 648-1-12.

— 'Spencer speaks of each kind of Love with great Justice, and attributes the highest Praise to Friendship; and indeed there is no disputing that Point, but by making that Friendship take Place between two married Persons.

*Hard is the Doubt, and difficult to deem,
When all three kinds of Love together
meet,**And to dispart the Heart with Power
extreme,**Whether shall weigh the Ballance down; to
wit,**The dear Affection unto Kindred sweet,
Or raging Fire of Love to Womenkind,**Or Zeal of Friends combin'd by Virtues
meet.**But, of them all, the Band of virtuous
Mind**Me thinks the gentle Heart should most
assured bind.**For natural Affection soon doth cease,**And quenched is with Cupid's greater
Flame;**But faithful Friendship doth them both
suppress,**And them with mastering Discipline does
tame,**Through Thoughts aspiring to eternal
Fame.**For as the Soul doth rule the Earthly
Mass,**And all the Service of the Body frame;**So Love of Soul doth Love of Body pass,**No less than perfect Gold surmounts the
meanest Brass." 701-2-1.*

— What, said Pisistratus, shall we do to those who are our enemies, if we do thus to those who are our friends? 751-1-1.

— *Hor. 1 Satire, v. 44.*

The greatest blessing is a pleasant friend.

— *Translation of Motto to Essay* 100.— *Hor. Ars Poet. ver. 434.*

"Wise were the kings who never chose a

friend,

Till with full cups they had unmask'd his

soul,

And seen the bottom of his deepest thoughts."

Roscommon.— *Translation of Motto to Essay* 569.Friendship generally. *Essays* 68, 76, 385.*Also* 402-1-2.

— Behaviour to Friends. 322-2-4.

— Types of friends who fail not in time of

adversity. 329-2-1; 654-1-1.

— Story of a treacherous friend. 286-2-5.

— A perfidious friend. 582-2-3.

— Failure in time of trouble. 617-1-2.

— A mercurial friend. 281-2.

— School friendships. A story. 452-2-3.

— A pretty friendship. 151-1-3.

— Steele and Addison's friendship. 789-1-2.

— Rivals in love. A tragical story.

310-1-2.

— How lightly regarded by some. 224-1-2.

Friends (Quakers). See **QUAKERS**.**Fringe-Glove Club.** 51-1-2.**Frolics**, Foolish. 525-1-1.**Frugality.** 465-1-4. *Also Essay* 509, p. 724.See also **EXTRAVAGANCE**; **THRIFT**.**Fruits.** Apples. 113-1-4.

— Apricots. 113-1-4; 650-1-3.

— Cherries. 113-1-4; 473-2-3.

— Melons. 113-1-4; 650-1-3.

— Oranges. See **O**.

— Peaches. 113-1-4.

— Plums. 113-1-4.

— Sloes. 113-1-4.

- Frying-pan Music.** 810-1-1.
Fuller's Book of English Worthies. 318-1-2.
 — *Medicina Gymnastica.* 176-1-2.
Funeral oration, A. 132-1-1.
 — *Sermon, A.* 755-2-5.
Fussiness. *Phædr. Fable, v. 2.*
 — Out of breath to no purpose, and very busy about nothing.
Translation of Motto to Essay 108.

- Future, The.** The Passions of Hope and Fear. *Essay* 471, p. 673.
 — Knowledge of, undesirable. 15-2-4.
 — Knowledge of Man's passion for. *Essay* 604, p. 849.
See also HEREFTER; ETERNITY; IMMORTALITY; INFINITY; PREDICTION; HEAVEN; HELL.

G.

- Gain.** *See* AVARICE; MISERS; MONEY.
Galland, Mons. Translator of the Arabian Nights. 761-2-3n.
Gallantry and Gallants. A picture of. 696-1.
 — Favourites with women. *Essay* 156, p. 228.
 — Letter from a "woman's man." 232-1-2.
 — Autobiography of a gallant. *Essay* 154, p. 225.
See also FLIRTATION; HONEYCOMB; IMMORALITY; SEDUCTION.
Gambling. At White's. 147-1-n.
 — Women gamblers. 208-2-2; 423-2-1.
 — Backgammon. 378-1-1.
 — Petty folly of it. 147-2-5.
See also BETTING; WAGERS.
Game Act. 6-1-1. 185-2-2.
Games. English country-games. *Essay* 161.
 — Indoor games. 718-1-2; 349-1-1.
 — Roman and Grecian. 236-1-5.
 — Archery. 236-1-5.
 — Backgammon. *See* B.
 — Billiards. 80-1-2.
 — Blindman's Buff. 349-1-1; 650-1-3.
 — Bowls. 89-1-2; 166-1-2; 191-2-2.
 — Boxing. 623-1-3; 236-1-5; 176-1-3.
 — Brag. 445-1-2.
 — Cards. *See* CARDS.
 — Chess. 606-2-3.
 — Chuckfarthing. 667-1-3.
 — Coits. 92-2-1.
 — Crambo. 104-2-1; 718-1-2.
 — Cross-purposes. 718-1-2.
 — Cudgels. *See* CUDGEL-PLAYERS.
 — Foot-ball. 235-2-2; 621-1-4.
 — Hot-Cockles. 349-1-1.
 — Lanterloo. 349-1-1.
 — Ombre (Ombret). 162-2-1; 623-1-3.
 — Parson has lost his cloak. 386-1-5.
 — Piquet (Pickette). 286-1-7; 623-1-3; 750-2-1.
 — Question and Commands. 711-2-4; 718-1-2.
 — Quoits. 92-2-1.
 — Shuttlecock. 166-2-1.
 — Stool-ball. 116-2-2.
 — Taw. 534-1-4.
 — Tennis. 606-2-3.
 — Trente-et-un. 349-1-1.
 — Trick-Track. 572-2-2.

Games—continued.

- Whisk (Whist). 118-1-4; 349-1-1.
 — Wrestling. *See* W.
See also AMUSEMENTS; EXERCISE; SPORTS.
Gaper, The. 79-1-1. 86-2-4.
Gardening and Gardens. The British climate. 113-1-4.
 — Landscape Gardening. *Essay*, 414. *Also* 63-1-1.
 — Praise of. *Essays* 583 and 627.
 — Delights of. 611-2-2. 857-1-3; and *Essay* 627.
 — Market-gardens round London. 650-1-2.
 — Chinese, French, and Italian Gardens. 598-1-2, 3.
 — Generally. *Essay* 477.
Garth, Sir Samuel. Poet and Physician. 354-2-n; 392-1-n.
Genealogy. 293-1-9.
 — Of Humour. *Essay* 35, p. 58.
See also ANCESTRY.
General condemnations. Censure of. 621-1-3.
General, a wise. 709-1.
Generosity. *Hor.* 4 *Od. ix.* 47.
 "Who spend their treasure freely, as 'twas given
 By the large bounty of indulgent Heaven:
 Who in a fixt unalterable state
 Smile at the doubtful tide of fate,
 And scorn alike her friendship and her hate:
 Who poison less than falsehood fear,
 Loath to purchase life so dear;
 But kindly for their friend embrace cold death,
 And seal their country's love with their departing breath." — *Stepney.*
Translation of Motto to Essay 625.
 — Its impression on the mind of observers. 329-2-1; 347-1-1.
 — Its redeeming character. 247-1-1.
 — Towards dependants. 165-1-5.
 — Among authors. 360-2-2.
 — A boy's generous action and its sequel. 452-2-3.
 — A generous merchant. 353-1-3.
 — A generous brother. 353-1-1.
 — Other types. *Essay* 544. *Also* 342-2-4; 377-2-1; 668-2-3.
 — Generally. *Essays* 248, p. 352; and 346, p. 505. *Also* 777-2.

Genius.— *Tully.*

No man was ever great without some degree of inspiration.—*Translation of Motto to Essay 146.*

— Genius without heart is of less worth than heart without genius. 773-2-3.

— More frequent in the early than in the later ages of the world, when experience comes more into play. 354-1-7.

— Its nature and force to be carefully considered by its possessor. 454-2-5.

— Works of Genius compared with those wrought by Rule. 837-1-3.

— Its privilege in Poetry. 406-2-7.

— Generally. *Essay 160*, p. 234.

Geniuses. Do not always have the opportunity of showing their power. 515-2-3.

— The greatest never make a sign, and die unknown. 856-2-3. 1788-1-2.

— Many a one idle for want of cultivation.

— The greatest have commonly the strongest affections and passions. 590-1-3.

— Seldom arise singly. They appear in a body at certain periods of time. 591-2-2.

— Milton considered by Dennis to be one of the greatest and most daring. 392-1-1.

— Bacon one of the greatest of any country. 787-2-3.

— Atterbury one of the greatest of his age. 640-1-1.

See also BENT.

Gentility, shabby. 402-2-3.**Gentleman**, The. His language. 147-1-2.

— Sir Roger so characterises an old and worthy servant who had worn his livery. 165-2-3.

— "People who would rather see their sons starve like gentlemen than that they should thrive in trade." 166-2-4.

— "He left the estate with a debt of £10,000 upon it, but he was the finest gentleman in the world." 168-1-1.

— A servant's judgment on his master. "He had been a good gentleman to him, and made him drunk twice in one day, over and above what they had bargained for." 335-2-2.

— Civility not beneath the character of. 337-2-3.

— Behaviour to women. A story. 759-1-1.

— The poor gentleman. 402-2-3.

— English country-gentlemen satirised. 133-1-2; 268-2-6.

— Country-gentlemen jealous of the polished town-men. 343-1-2.

— Women's low ideal of the Fine Gentleman. 145-1-2; 193-2-4; 122-1-5.

— Fine Gentleman of Dramatists. 107-1-2; 639-1-2.

— What constitutes a Gentleman. *Essay 75*, p. 121.

Gentry, The. Generally in debt. 133-1-2.**Geography**. Rowley's proposal for a pair of new globes. 785-1-3.

— "The Compleat Geography." p. 902.

George I. *Essay 620*, p. 867.**Georges' Club.** 17-2-4.**Germany**. Its art characterised by stupidity. 134-1-3.

— Blunt honest humour of the people. 202-2-1.

Germany—continued.

— Its critics. 382-2-n. 333-1-n.

— Its scholars' work on laborious nothings. 315-2-5; 98-2-2.

— Its language compared with others. 651-2-3.

— Its language reflects the character of the people. 202-2-1.

— Story of the Valentines. *Essay 426*, p. 613.

— Proverbial for its bad inns. 203-1-1.

— Jesters in the retinues of the Courts. 78-2-3.

— John Scheffer. *Essays 366*, p. 536; 406, p. 587.

— M. Freher. A writer. 265-1-1n.

— Gottsched. A critic. 382-2-n.

Gesture. Employment in oratory and declamation. *Essays 407*, p. 588; 541, p. 769.

— The true art in this case is to make the mind and body improve together, and if possible, to make gesture follow thought, and not let thought be employed upon gesture. 109-1-2.

Ghosts. The children of the Spectator's landlady terrify one another with stories until they are all huddled together round the fire and startle at a trifle. Effect of such tales on children. 22-2-2.

— Plato on Ghosts in Burial-grounds. 143-1-3.

— Generally. *Essays 110*, p. 168; 419, p. 604.

— Stage-ghosts. 73-1-5.

Giants. Alexander the Great's device to deceive posterity in regard to the size of his soldiers. 192-2-3.

— Gifts of a Benefactor. 777-2.

— Of Providence. Generally equal. 365-1-1.

Giggling girls and women. 219-1-4; 232-1-1; 844-1-2.

Gildon, Charles. His criticism of Addison's papers on Milton. 382-2-n.

Gipsies. *Essay 130*, p. 195.

Girls. Autobiographical account of a strange girl. 620-1-3.

— Shop-girls and Barmaids. Men's behaviour to. *Essay 155*, p. 227.

— Story of three girls who on the strength of expectations of a great inheritance gave themselves the airs of haughty beauties. *Essay 282*, p. 404.

— Dangers to which they are exposed. *Essay 182*, p. 265.

— A story of a temptation and a triumph. *Essay 375*, p. 548.

— Epitaph on the death of a girl. 766-2-3.

— Education in the tribe of Amazons. 623-1-1.

— Dancing. *Essay 466*, p. 666.

— Love affair of child of 13. Spectator advises. *Essay 625*, p. 871.

— A romp. 667-1-3.

See also BEAUTIES; DAUGHTERS; GIGGLERS; SWINGERS; WOMEN.

Gladiators. A fight at Hockley-in-the-Hole. *Essay 436*, p. 625.

Gladness. *See CHEERFULNESS.*

Glances, Language of. *Essay 252*, p. 359.

Glaphyra's Dream. Reproach and death-warning from her first husband. 159-2.

Glasgow (spelt Glasgow). Letter from.

— Alexander Dunlop, Professor of Greek. *Essay* 524, *p.* 745.

Glass. Manufacture of. 725-1-3; 745-2-n.
118-1-3; 902-2;

— "Poet upon Glass." 315-2-6.

— Fable of the Persian Glass Merchant. 761-2-3.

— Perspective glasses for stargers. 356-1-2.

— Looking-glasses. *See* L.

Globes (Geographical and Astronomical), Rowley's proposal. 785-1-3.

Gloom in Disposition. 563-2-1. *See also* MELANCHOLY.

— Gloomy Saints. *Essay* 494, *p.* 705.

Glory. "The shadow of virtue." 207-1-3.

— Love and pursuit of; and generally. *Essay* 139, *p.* 206.

— Of secondary importance to Happiness. 244-1-1.

— A species of Fame. 313-1-3.

— Surprise at the number of candidates for. 366-2-4.

— "True glory takes root, and even spreads; all false pretences, like flowers, fall to the ground; nor can any counterfeit last long."—*Tully. Motto to Essay* 139.

See also AMBITION; DISTINCTION; FAME; GREATNESS.

Gloucester, Duke of. Fleetwood's sermon on his death. 559-2-n.

Gloucestershire, Taking the cudgels for. 716-2-2.

Gloves. Silver-fringed. 449-1-3. Other fringe. 29-1-1; 288-1-1.

— Fringe-glove Club. 51-1-2.

Gluttony. In a woman. 302-1-3.

— Competition in. 501-2-4.

See also TEMPERANCE.

God. Existence of. *Essays* 120, *p.* 182; 121, *p.* 183; 543, *p.* 772.

— Argument against Chance. *Essay* 543, *p.* 772.

— His nature and works. *Essays* 531, *p.* 754; 635, *p.* 883.

— Man's need of. *Essay* 441, *p.* 631; *also* 421-2-2.

— Wretched those not in communion with Him. *Essay* 571, *p.* 810.

— In Him alone may men find highest happiness. 596-1-4.

— Pleasures of meditation on. 572-1-1.

— Reliance on Him a source of cheerfulness. 557-1-2.

— His Omnipresence and omniscience. *Essay* 565, *p.* 804.

— Gratitude due to. *Essay* 453, *p.* 648; 846-1-1.

— Eternity, arguments on. *Essay* 590, *p.* 834.

— The Existence of Heaven. *Essay* 580, *p.* 822.

— Infinite space His sensorium. 804-1-4.

— Irreverent use of His name. 755-2-4.

— The existence of Evil. 564-2-3.

— Critics of His work. A story. 339-1.

— The only Being capable of justly judging men. *Essay* 257, *p.* 367.

— Plato's description: Truth is His body, and Light His shadow. 722-1-2.

God—*continued.*

— The world a transcript of His ideas.

Aristotle. 242-2-2.

— His centre everywhere, His circumference nowhere. 805-1-3.

— The enjoyment of Him man's ultimate end. 884-2-2.

— Addison's Hymn "The Lord my Pasture." 632-2-2.

— Addison's Hymn "When all thy mercies." 649-1.

— Addison's Hymn "How are thy servants blest." 700-1.

— Man's relationship with. 170-2-4.

— *Hor. i Od. xii.* 15.

— "Who guides below, and rules above, The great Disposer, and the mighty King:

Than he none greater, like him none

That can be, is, or was;

Supreme he singly fills the throne."—*Creech.*

Translation of Motto to Essay 531.

— *Vir. Georg. iv.* 221.

— "For God the whole created mass inspires, Through heaven and earth, and ocean's depths: he throws

His influence round, and kindles as he goes."—*Dryden.*

Translation of Motto to Essay 565.

See also ATHEISM; RELIGION.

Gold. An argument from the Mint. 342-2-2.

Good. The. Need of knowing what is the Chief Good. 299-1-4.

— Fame a Good foreign to our Nature. 367-1-1.

— Weighing objects of desire. An allegory. *Essay* 463, *p.* 662.

— The Good and Evil in Man's nature. A story. *Essay* 564, *p.* 803.

— Judgment of intentions and actions. *Essay* 213, *p.* 306.

— What is good? 299-2-2.

— Discussion on the designation of Riches as a good. 405-1-3.

— Affinity with the Beautiful. 668-1-1.

— Distribution of Good and Evil. 339-1; 691-2-2; 796-2.

— Imaginary or delusive Good. 366-2-5.

See also AIM; DESIRABLE.

Good Breeding. *See* BREEDING.

Good Friday. *Essay* 356, *p.* 519.

Good Humour. *Essay* 100, *p.* 156. *Also* 434-1-1.

Good Looks. *See* APPEARANCE; BEAUTY; HANDSOME.

Good-Nature. Meaning of the expression. 747-2-3.

— Better alone than Beauty without it. 442-1-3.

— A necessary part of Virtue. 347-1-2.

— Carried to the point of weakness. Jack Truepenny. 133-1-2.

— Generally. *Essays*, 169, *p.* 246; 177, *p.* 258.

Good Sense. The son of Truth, and father of Wit. 59-1.

Goodwill. *See* DISPOSITION; GOOD-NATURE.

Goodwin, Dr. Thomas. An Independent minister, appointed by Cromwell President of Magdalen College, Oxford. 705-2-2.

Goodwin. An Ipswich sailor. Story of his encounter with a French Privateer. 510-1-3.

Goose. A remarkable. 550-1-2.

Gorgon, Giles. Winner in a grinning match. 253-2-2.

Gossips. A type. Mrs. Fiddle-faddle. 351-2-6.

— A male specimen. 448-2-4.

Gothic, The. In Art, barbarous and mean. 102-2-1; 104-1-1; 599-2-2.

— In literature, petty and contemptible. 103-1-2; 121-2-3; 591-2-4.

Gout, The. An old coxcomb pays for the vanity he displays in presenting himself to company in a fashionable pair of shoes. 80-2-2.

— The Galley-slave, in the exchange of miseries, throws down his chains and takes up the Gout, but is not pleased with his bargain. 797-2-4.

— The pain may be assuaged by relieving the necessitous and afflicted. 674-2-4.

— Answer to a quack on his offering an infallible remedy. 812-2-3.

— Dr. Hammond, when in agony with the gout, thanks God he has not the stone. 816-2-1.

— A sufferer is assured by a highly-educated niece that Pain has no real existence, but is a phantom of the imagination. 346-1-1.

Government. Form of. *Essay* 287, p. 412.

— Bishop Hoadly's book on Civil Government. 902-1.

Governor of a Colony. His stratagem. 704-2-1.

Grace of manner. 213-1-4. 419-2.

— *Tibul. 4 Eleg. ii. 8.*

Whate'er she does, where'er her steps she bends,

Grace on each action silently attends.

— *Translation of Motto to Essay* 292.

Grace at Meals. 656-1-1.

Gracian. See GRATIAN.

Grammar. The petition of WHO and WHICH. 126-2-5.

— The remonstrance of THAT. 129-2.

— "You was." 747-1-1.

— Lilly's Latin Grammar. 317-1-2; 330-1-1; 378-1-3; 438-2-3.

Grandeur, Love of. See DISTINCTION.

Grant, Dr. An advertising oculist. 676-1-4; 778-1-2.

Grass, Sparrow. 544-2-3.

Grasshopper and the Traveller. Fable of. 519-1-3.

Gratian, Balthasar. 420-2-5; 553-2-5; 590-2-3.

Gratitude. Filial gratitude weaker than parental instinct. 275-1-6.

— Story of two Westminster boys. 452-2-5.

— Its effect on the mind. 648-2-1.

— Man's to God. *Essay* 453, p. 648.

— Praise and Fame are forms of Gratitude. 782-2-2.

— Its influence on men's actions. 833-1-1.

Gravitation, Law of. 183-1-5.

Gravity of Manner. A characteristic of the male sex. 193-1-2.

— "Gravity of a Privy-Councillor." 235-1-4.

— "Grave as a Judge." 843-2-1.

— Often mistaken for wisdom. 323-1-4.

— Adds point and strength to Ridicule. 863-2-4.

Great Men. Their sycophants. *Essay* 193, p. 279.

— Behaviour to dependants. *Essay* 214, p. 308.

— Defamation of. *Essays* 101, p. 157; 256, p. 365.

— Sons of. 443-1-1.

— It is "almost impossible that the mind should be intent upon trifles, while it is at the same time forming some great design." 406-1-5.

— The Great vulgar and the Small. 174-2-3; 675-1-4.

Greatness. In rank. Desire of. 175-1-1; 177-2-3.

— In character. The true. *Essays* 610, p. 856; 622, p. 869. Also 252-1-4; 252-2-1; 450-2-1.

— In character. False notions of. 322-1-1; 352-2-4.

— In poems. 384-1,2. Homer the Poet of the Great. 602-1-4,5.

— In Architecture. *Essay* 415, p. 598.

— In the Abstract. *Essay* 412, p. 594. Also 596-1-4.

— In the Abstract. Cowley's *Essay* on. 174-2-1.

Greece and the Greeks. Ancient and Modern Greece compared. 413-2-1.

— Games of Ancient Greece. 236-1-5; 131-2-8.

— Ancient custom as regards widows. 853-1-1.

— Love-feasts. 236-2-3.

— Position of women in Ancient Greece. 131-2-8.

— Greek literature. "Mist wit" in. 101-2-2.

— Greek literature, knowledge of, essential to a critic. 417-2-3.

— Revival of Greek learning. 342-1-2; 349-2-11.

— Greeks v. Trojans at Cambridge. 349-2-3.

— "Gracum est, nec potest legi." 349-2-4.

— Greek particle. Pedant's laborious work on. 163-1-1.

— *Greek Quotations.*

Sir Roger afraid of being insulted with, at his own table. 164-1-1.

Ladies pleased with. 317-1-3.

Ladies complain of. 389-1-5; 424-2-4.

— *Language.* Education in. 330-1-1.

Comparison with others. 651-2-3.

Husband's complaint of his wife's fanciful infatuation with it. 398-1-6.

— Greek Church; Rycaut's book on. 500-1-11.

— Modern Greeks. Skill in music. 53-2-1.

— Hellenisms in the Latin Poets. 409-1-6.

— Hellenisms in Milton. 409-2-1.

See also SPARTANS.

Green, The Colour, and the eye. An argument for Providence. 563-2-5.

- Green Gown**, Ceremony of the. 535-2-6.
Green-sickness, The. 620-2-1 ; 635-1-3.
Greetings. Generally. *Essay* 259, *p.* 371.
 — The Ambassador of Bantam's observations. 796-1-2.
Gregory the Great, Pope. 236-2-3 ; 646-2-4.
Grenadier's March. 406-1-8.
Grief. The alleviation of. 199-2-3.
 — May come from what is no evil. 353-2-3.
 — On the loss of a wife. *Essay* 520, *p.* 740.
 — Eloquence of, 576-2-3.
 — Answer to an indiscreet comforter. 816-2-2.
 — *Hor. Ars Poet.* *v.* 110.
 Grief wings her soul, and bends it down to earth.—*Translation of Motto to Essay* 322.
 — *Hor. 1 Od. x.xiv.* 1.
 And who can grieve too much? What time shall end
 Our mourning for so dear a friend?
 —*Translation of Motto to Essay* 520.
 See also AFFLICTION ; SORROW.
Grimaldi, Signor. 25-1-2.
Grinning-matches. *Essay* 173, *p.* 252.
Grocer, An amorous. 760-2-4.
Grotius. 423-2-1 ; 486-1-1.
Grottoes. 880-2-5.
Grove, Henry. Author of *Essays* 588, 601, 626, 635.
Grovelling Souls. See AIM, (M. 324).
Groves and Penruddock. Rising in the West. 452-2-6.
Growler, The. A paper. 444-2-n.
- Growth**. See DEVELOPMENT.
Grub-Street. 220-2-3 ; 269-1-3.
Grumbler, The. A paper. 444-2-n.
Guard, Captain of the. 141-1-2.
Guard, Yeomen of the. 167-1-3.
Guardian (Newspaper). 757-1-n ; 782-2-n.
Guelphus, Duke of Bavaria. Siege of Hensberg. 711-2-3.
Guernsey. Daughter of Sir Roger Manley, Governor. 62-2-n.
Guessing at the pursuits of street-passengers. 279-2-2.
Guidance of Youth. *Essay* 330, *p.* 480.
Guido Rheni in the Allegory of Paintings. 134-2-2.
Guilt. Lightly felt when shared with others. 722-2-3.
 — Sense of, not so keen sometimes as the memory of it. 797-1-4.
Guiscard. Wounded Mr. Harley. *p.* 903.
Gules, Thomas. The original of Will Wimble. 166-1-n.
Gulstone, Dr. Bishop of Bristol. 109-1-n.
Gulstone, Dr. Nathaniel. 109-1-n.
Gumley, Mr. A glass merchant. 725-2-1.
Gun-room, Sir Roger's. 175-2-3.
Gwynne, Nell. Performance of Dryden's Maximin. 498-1-1.
Gyges, a Lydian King. Story of. 857-1-3.
Gymnastica Artis. 176-1-n.
 — *Medicina*. 176-1-2.
Gymnosophists, The Indian System of education. 491-2-3.
Gypsies. See GIPSIES.

H.

- Haberdashers**. 199-2-n ; 273-1-n ; 584-2-5 ; 749-2-3.
 — Hall. 88-2-1.
Habit(s). Alternation of Business and Pleasure, Labour and Rest. 332-1-1.
 — Growth of. 368-2-2 ; 829-1-3.
 — Effect on the mind when exercise is impossible. 225-1-1,2.
 — Their necessity. 123-1-1.
 — Cheerfulness a "moral habit of the mind." 563-1-4.
 — Generally. *Essay* 447, *p.* 639. Also 846-2-2 ; 847-1-1.
 — *Ter. Andr. Act i. Sc. 1.* I take it to be a principal rule of life, not to be too much addicted to any one thing.—*Translation of Motto to Essay* 105.
 Long exercise, my friend, inures the mind, And what we once disliked we pleasing find.
 —*Translation of Motto to Essay* 447.
Hackney-boat. 196-1-3.
Hackney-Coachmen. A description of. 650-1-3 ; 650-2-1,2.
 — Fight with a prentice-boy. 291-2-5.
 — Law-students' freaks in acting as. *Essays* 498, *p.* 710 ; 526, *p.* 748.
Hag. Otway's description of a. 178-2-3.
Hair. Turning grey in a night. 766-1-3.
 — Women's Fashion from Paris. 397-2-8.
- Hair—continued**.
 — Women's Style for riding. 161-1-2 ; 624-2-2.
 — Women's. Generally. *Essay* 98, *p.* 153.
 See also COMMODES ; HEAD.
 — Beards, &c. *Essay* 331, *p.* 481.
Half more than the whole. Hesiod's Paradox. 290-1-4.
Half-Moon Tavern, Drury Lane. 680-1-2.
Halifax, Lord. Patron of Laurence Eusden. 125-2-n.
 — "Advice to a daughter." 247-2-4.
 — Conversation with John Locke. A story. 759-1,2.
 — Vol. II. of the *Spectator* dedicated to. *p.* 130.
 — Apostrophised in Tickell's poem "The Royal Progress." 868-1-5.
Hall, Bishop. Attacks "Smectymnuus." 164-2-n.
Halley, Dr. Savilian Professor of Geometry at Oxford. 785-2-1.
Hamadryads. Story told by Apollonius. 833-2-3.
Hamelin, Pied Piper of. 13-1-2.
Hamlet. Excellence of the Ghost-scene. 73-1-5.

Hamlet—*continued.*

- The speech "To be, or not to be." Perplexity well expressed in. 770-1-7.
- Petition of the Gravedigger to the *Spectator*. 60-2-4.
- Quotations and allusions. 124-2-3; 312-2-7; 336-1-3; 670-1-1.

Hammersmith. See LONDON.**Hammond, Dr.** Bishop Fell's Life of. 816-2-1.**Hampstead.** See LONDON.**Hampton Court.** See LONDON.**Hand, The.** Sir Roger praises the Widow's hand. 172-1-2; 173-2-1.

— Whiteness of Honeycomb's hands.

- 793-1-4.
- "The first that made love by squeezing the hand." 168-1-1.
- Sir Roger shakes hands with the Abbey guide. 480-1-8.

Handel. 12-1-n.; 12-2-3; 108-2-n.; 370-1-n.**Handicraft.** Every one should be skilled in. 73-1-4.

— Skill of some exalted persons. 516-1-8.

Handsome People. The Handsome Club, Oxford. 31-1-2.

— Their company usually unendurable. 139-1-1.

— Affectation in. 213-2-1.

— Cato would not allow any one not virtuous to be handsome. 346-2-5.

See also BEAUTY.

Handwriting. See WRITING.**Hanging.** A condemned felon's bargain with a surgeon. 719-1-3.

— Sir Roger of opinion that none but men of fine parts deserved to be hanged. 13-2-2.

See also EXECUTIONS.

Hanoverian Succession. Essay 384, p. 559.**Happiness.** Martial's point of. Neither fearing nor wishing for death. 44-2-3.

— Ingredients. Sound constitution and innocent mind. 85-1-2.

— Consists in action. 176-1-5.

— Fixed aim and resolute pursuit necessary. 237-1-1.

— Art of Consolation of greater importance. 237-2-7.

— Disastrous to aim higher than contentment. 238-1-1, 2.

— Fame, Wealth, and Honour, of secondary importance. 244-1-1.

— The daughter of virtue and mother of pleasure. 267-2-5.

— Humblest have equal chances with the great. 284-1-2.

— Pleasures of sense the lowest point. 288-2-1.

— Often lies unnoticed at our feet. 298-1-4.

— "For making a man happy, £10 os. od." (Temple accs.). 353-2-1.

— Little attends a great character. 366-2-4.

— Ambition of greatness an enemy to. 367-1-2.

— Desire of Fame not conducive to. Essay 257, p. 367.

— Results of abstinence and of excess compared. 405-1-1.

— None are happy. 450-1-5.

Happiness—*continued.*

— "The suspense of sorrow." 450-2-1.

— The power of imagination. 607-1-4.

— A great reputation the highest degree attainable here. 668-2-1.

— He is happiest who is least miserable. 779-2-5.

— No man has so much care as he who endeavours after the most happiness. (Bion.) 816-1-1.

— Arises in this world from the subduing of desires, and in the next from the gratification of them. 816-2-4; 883-2-2.

— The most communicative is the happiest. 847-2-2.

— The happiest man. Essay 610, p. 856.

— Cheerfulness and Mirth. See CHEERFULNESS.

— Chimerical. See CASTLES-IN-THE-AIR.

— To be found only in God. 170-2-4; 596-1-4; 674-1-4.

— Springs from Religion and Benevolence. (Socrates.) 299-1-5.

— Arises from hopeful contemplation of the next world. 556-2-5.

— Its nature in the future state. Essay 600, p. 844.

— Types of the best and happiest men. 81-2-3.

— True happiness of a retired nature. 28-1-2.

— False happiness loves to figure before the world. 28-1-2.

— Generally. Essays 196, p. 283; 601, p. 846; 624, p. 871.

— Hor. 1 Ep. xi. 30.

— True happiness is to no place confined, But still is found in a contented mind.

— Translation of Motto to Essay 196.

— Hor. 3 Od. xvi. 21.

— They that do much themselves deny, Receive more blessings from the sky.

— Translation of Motto to Essay 206.

— Hor. 4 Od. ix. 45.

— "We barbarously call them blest, Who are of largest tenements possess,

— While swelling coffers break their owner's rest.

— More truly happy those who can Govern that little empire, man;

— Who spend their treasure freely, as 'twas given

— By the large bounty of indulgent Heaven; Who, in a fix'd unalterable state,

— Smile at the doubtful tide of Fate, And scorn alike her friendship and her hate.

— Who poison less than falsehood fear, Loath to purchase life so dear."—Stepney.

— Translation of Motto to Essay 375.

— Hor. 4 Od. iv. 45.

— "Believe not those that lands possess, And shining heaps of useless ore,

— The only lords of happiness; But rather those that know

— For what kind fates bestow, And have the heart to use the store

— That have the generous skill to bear The hated weight of poverty."—Creech.

— Translation of Motto to Essay 574.

Happiness—*continued.*

- *Hor. 1 Ep. i. 20. Imitated.*
 “Long as to him, who works for debt, the day;
 Long as the night to her, whose love’s away;
 Long as the year’s dull circle seems to run
 When the brisk minor pants for twenty-one;
 So slow th’ unprofitable moments roll,
 That lock up all the functions of my soul;
 That keep me from myself, and still delay
 Life’s instant business to a future day:
 That task, which as we follow, or despise,
 The eldest is a fool, the youngest wise:
 Which done, the poorest can no wants endure,
 And which not done, the richest must be poor.”
 — *Pope. — Translation of Motto to Essay 27.*

Hard Cases. 803-2-4; 804-1-1.**Hardness of Heart.** Parents towards children. 264-2-2.

- Women towards the fallen. 380-1-4.
 — Towards the unfortunate. *Essay* 456,

Hardwicke (Philip Yorke), Earl of. Reputed author of the first letter in *Essay* 364, p. 533.**Hares.** Description of a hunt. 177-1-2.

- Sir Roger’s tenderness. 177-2-2.
 — Letter from a poacher. 246-1-2.
 — Harehounds. 176-2-n.; 177-2-n.
 — Other allusions. 166-1-3; 176-1-1;
 185-2-2; 196-2-2.

Harington’s Oceana. 257-2-1.**Harlem,** Beauty there judged by weight. 54-2.**Harlequin.** 498-2-2.**Harley,** The Right Hon. Mr. A poem addressed to. 903-3.**Harlots.** See PROSTITUTES.**Harpath** and Hilpa. A Chinese Love Story. See ANTEDILUVIAN.**Harper** to Sir Roger of Calverley. 163-2-n.**Harper,** Robert. Writer of a letter in the *Spectator*. 688-1-n.**Harpsichord.** 370-1-n.; 478-1-5.**Harriers.** See HARES.**Harris,** Renatus. An organ-builder. 785-1-2.**Hart,** Nicholas. A musician. 268-2; 269-1-2.**Hartlib,** Samuel. Milton’s letter on education. 428-1-n.**Hatred.** Engendered and displayed in Political life. *Essay* 125, p. 189.

- The Wise Man hates nobody. 346-2-3.

Hats. *Men’s.*

- Crape bands for public mourning. 106-1-1.
 — Sir Roger as sheriff wears a feather. 172-2-1.
 — Rural beaux wear laced hats. 182-1-1.
 — Broad brims at one time necessary to a notable man. 221-2-1.
 — Now safe to cock one’s hat without fear of ridicule. 221-2-3.
 — Wearing of feathers. 461-2-1.
 — Cherry-colour. 462-1-4.
 — Saying prayers in their hats at Church. 555-1-2.
 — Hunting and the Military cocks. 750-1-1.
 — John Sly’s report of his inspection of styles. 758-1-4.
 — French hats, of “prodigious magnitude.” 776-1-6.
 — The Monmouth-cock. 195-1-4.

Hats—*continued.*

- John Sly, Haberdasher of Hats. See SLV.

- Beavers. 136-2-1; 235-2-2; 589-1.
Women’s.

- Variations in size. 215-2-2; 786-2-1.
 — Beavers for riding-costume. 161-1-2.
 — “I will bring down new heads for my sisters.” 376-2-4.
 — Straws. 220-1-6.
 See also COMMODES; HEAD.

Hatton, Lady. 433-2-n.**Haughtiness.** Inferior to humility in command of homage. 160-2-6.

- The haughty would be servile if poor. 220-1-1.

See also BEAUTIES; BEHAVIOUR.

Haunted Spots. See GHOSTS.**Havana** Snuff. p. 903.**Hawkers.** 220-2-3; 725-1-1.**Haym,** Nicolino. A musician. 370-1-2; 399-1-4.**Haymarket Theatre.** Nicolini’s combat with the Lion. 23-2-1.

- Opera ridiculed as comparing unfavourably with Powell’s Puppet-show. 26-1-3.
 — Production of the Opera “Cruelty of Atreus.” 27-1-3.
 — “Noise of its stage-battles heard at Charing Cross.” 70-2-4.
 — Opera of “Calypso and Telemachus.” 108-2-n.

- Ladies of the audience don party-patches. 131-1-1.
 — Other allusions. 4-1-1; 51-2-4.

Head, The. Cæsar, because his head was bald, covered that defect with laurels. 331-2-4.
 — Friar Bacon’s Speaking Head at Oxford. 799-1-7.

- Its beauty marred by women with their dress. 154-2-4.

Women’s heads.

— “One of the Fathers, if I am rightly informed, has defined a Woman to be *ἡ ὡον φιλοκόσμον*, an *Animal that delights in Finery*. I have already treated of the Sex in two or three Papers, conformably to this Definition, and have in particular observed, that in all Ages they have been more careful than the Men to adorn that Part of the Head, which we generally call the Outside.

“This Observation is so very notorious, that when in ordinary Discourse we say a Man has a fine Head, a long Head, or a good Head, we express ourselves metaphorically, and speak in relation to his Understanding; whereas when we say of a Woman, she has a fine, a long or a good Head, we speak only in relation to her Commode.

“It is observed among Birds, that Nature has lavished all her Ornaments upon the Male, who very often appears in a most beautiful Head-dress: Whether it be a Crest, a Comb, a Tuft of Feathers, or a natural little Plume, erected like a kind of Pinacle on the very Top of the Head. As Nature on the contrary has poured out her Charms in the greatest Abundance upon the Female Part of our Species, so they are very as-

- siduous in bestowing upon themselves the finest Garnitures of Art. The Peacock in all his Pride, does not display half the Colours that appear in the Garments of a British Lady, when she is dressed either for a Ball or a Birth-day." 379-1-2.
- Women's head-dress. *See also* DRESS; COMMODES; HOODS; HATS.
- Health.** Power of imagination. 44-2-2.
- Hunting recommended. 178-1-2.
- Man of delicate constitution who lived to be 99. 418-1-n.
- Is something more than mere absence of sickness. 419-2-1.
- Cheerfulness the best promoter. 563-1-5.
- Pleasures of the Fancy to be sought. 594-1-3.
- The poor more favoured than the rich. 664-2-2.
- Generally. *Essay* 195, *p.* 282.
- *Virgil, Æn. xii.* 46.
- And sickens by the very means of health.
- *Translation of Motto to Essay* 25.
- *Juv. Sat. x.* 356.
- Pray for a sound mind in a sound body.
- *Translation of Motto to Essay* 115.
- *Martial, Epig. lxx.* 6.
- For life is only life, when blest with health.
- *Translation of Motto to Essay* 143.
- *Dryden.*
- "The first Physicians by Debauch were made;
Excess began, and Sloth sustains the Trade.
By Chace our long-liv'd Fathers earn'd their Food;
Toil strung the Nerves, and purify'd the Blood;
But we their Sons, a pamper'd Race of Men,
Are dwindled down to threescore Years and ten.
Better to hunt in Fields for Health un-
bought,
Than see the Doctor for a nauseous Draught.
The Wise for Cure on Exercise depend:
God never made his Work for Man to mend." 178-1-4.
- See also* EXERCISE; DISEASES; SICKNESS; TEMPERANCE; VALETUDINARIANS.
- Hearts.** A stray heart. Hue and Cry after.
- Dissection of a Coquet's heart. *Essay* 281, *p.* 403.
- Examination of. A Vision. *Essay* 587, *p.* 830.
- Heaviness of heart without definite cause. 557-1-3.
- Hardness of heart. *See* HARDNESS.
- Heathen** Drama compared with the Christian. 638-2-7.
- Virtues termed by the Fathers "shining sins." 306-2-6.
- Legends. Excessive employment by Christian Poets. *Essay* 523.
- See also* PAGANS.
- Heaven.** Belief of the American Indians. *Essay* 56, *p.* 91.
- Addison's Allegory. 267-2-5.
- Man's future state; enlarged vision. 338-2.
- Heaven**—continued.
- Not a reward, but an effect. 640-2-4.
- Addison's picture of. *Essay* 580, *p.* 822.
- Man's prospect in regard to. *Essay* 600, *p.* 844.
- Disbelief in it, an awful thing. 270-2-5; 271-1-1, 2.
- Vision of Mirzah. *Essay* 159, *p.* 232.
- See also* ETERNITY; FUTURE; HERE-AFTER; IMMORTALITY.
- Hebrew Language.** At the time of the Revival of Greek. 350-1-n.
- Milton's employment of Hebraisms. 409-2-1.
- Its influence on the English tongue. 586-2-2.
- Height of Men.** One, six foot eight inches. 626-1-3.
- Alexander's soldiers. *See* ALEXANDER.
- Heiresses.** Their women-confidants. 180-1-2.
- Pursuit by adventurers. *Essays* 317, *p.* 449; 326, *p.* 473.
- A Bill for the better preserving of Female Game. 473-1-2.
- Heirs.** One spoiled by a weak mother. 186-2-1.
- A romantic story. *Essay* 123, *p.* 126.
- One of the booby type. 278-2-3.
- Advice to one on his entering the estate. 279-2-1.
- Hell.** Tradition of American Indians. 93-1-2.
- The Platonic notions. *Essay* 90, *p.* 142.
- Addison's Allegory. 267-2-5; 268-1-3.
- Arguments for its existence. 270-2-5; 271-1-1, 2.
- Nature of punishment in. 338-2-3.
- Its torments foreshadowed in the results of vice. 640-2-5.
- Hemistich** in English Tragedy. 65-2-1.
- Hen-pecked** men. A justification by one of them. *Essay* 176, *p.* 257.
- Include the wise and the valiant in all ages. 258-2-3.
- Socrates, the head of the sect. His experience. 686-1-2.
- The "illegitimate hen-peck'd." *Essay* 486, *p.* 695.
- The *Domesticks* of Socrates. 695-1-7.
- Hendeca-Syllabi.** 756-2-3.
- Henley, Anthony.** 705-2-n.
- Henley, John.** (Orator.) Author of the letter in *Essay* 396, *p.* 575, and of the second letter in *Essay* 518, *p.* 738.
- Henry VI., King.** Shakespeare's Play. 303-2-5.
- Henry VIII., King.** Anne Boleyn's last letter to. 577-1.
- Hens.** Instinct in. 182-1-3; 183-1-3, 4; 183-2-2.
- Friesland Hens. 194-2-5.
- Hensberg, Siege of.** Gallantry of the women. 711-2-3.
- Heraldry.** *See* GENEALOGY; PEDIGREE.
- Herbert, George.** False wit in his poems. 95-2-4.
- Hereafter, The Great.** The Vision of Mirzah. *Essay* 159, *p.* 232.
- Men's eyes will be opened, and their places changed. 315-1-1, 2.

Hereafter—continued.

- Often dependent for its character on choice in marriage. 373-1-7.
- This Life a journey; an inn. A Persian story. 415-2-5.
- State of the Soul just freed from the body. 596-2-2.
- All desires then arising will be gratified. 816-2-4.
- Necessity of having regard to. *See* AIMS.
- Freedom from improper inclinations. 883-2-2.

See also DEATH; ETERNITY; FUTURE; HEAVEN; HELL.

Heredity. Decadence in great families.

- Bad qualities more often transmitted than good. 376-1-4.
- The son of Cicero a blockhead. 442-2-7.
- Socrates the son of a midwife. 443-1-2.
- A proposal for the better regulation of marriages. 444-1-3.

Herefordshire Wine. 529-2-1.**Heretics.** Less open to condemnation than believing sinners. 269-2-5.

See also ATHEISTS.

Hermetic Art, The. Story of the Valentines. *Essay* 426, *p.* 613.**Hermione** (Shakespeare's). "Her honourable sentiments and noble passions." 535-1-3.**Hermit, The.** A paper. 444-2-n.**Herod and Mariamne.** A tragical story of jealousy. 250-2-3, 4.**Herodotus.** Made the number of the Muses the number of his books. A wish that the former had been more numerous. 880-1-2.

- Quotations. 155-2-4; 275-2-3; 727-1-2; 881-1-5.

Heroes, Heroines, and Heroism.

- Steele's "Christian Hero." 62-2; 526-2-4.
- Captain who refused to leave his burning ship. 117-2-5.
- Comparison of heroic deeds. 352-2-4.
- Heroic deeds within the power of the lowly. 352-2-4.
- The heroism unseen by man. 363-1-3.
- What constitutes heroism. 417-1-1.
- Heroes always drawn as struggling against adversity. 450-2-1.
- A schoolboy hero. A story. 452-2-5.
- Story of Moluc, a brave Moor. 510-1-2.
- A courageous Frenchwoman and a surgeon's mistake. *Essay* 368, *p.* 539.
- Heroism; the True, and the False. *Essay* 610, *p.* 856.
- Heroism of Christianity. Story of Emilia. *Essay* 302, *p.* 433.
- "Heroic Daughter;" a play. 776-2-1.
- The Heroes of great poems. 114-2-3.
- Satan, the hero of Paradise Lost, said Dryden. 426-1-6.
- Achilles, Homer's hero, morally vicious. 780-1-2.

Heroic Poetry. *See* POETRY.**Hertfordshire.** *See* WALKERNE.**Hesiod.** His paradox, Half is more than the whole. 290-1-4.

- Music and the Drama. 587-1-3.

Hesiod—continued.

- The sublimest description in his works. 484-2-4.

- Quotations. 109-2-2; 640-1-4.

Hevelius. Astronomer. 785-2-1.**Hewit, Beau.** Supposed original of Sir Fopling Flutter. 106-2-n.**Heywood, James.** Writer of a letter in *Essay* 268. 385-1-n.**Hierocles.** A quotation. 346-2-3.**Hieroglyphics of the Egyptians.** 554-1-4.**Hieronymus Mercurialis.** 176-1-n.**Hill, William, of Lincoln's Inn.** 268-2-n.**Hilpa and Shalum.** A Chinese Love-story. *Essays* 584-5, *p.* 827.**Hinton, Moll.** 124-2-4.**Hip Doctor.** A paper. 575-1-n.**Hippolitus, Phædra and.** A play. 33-1-4 67-1-1.**Hirst, James.** His love-letter. 116-2.**Hissing** sounds in the English language.

- in Theatres. An actress's complaint. 201-2-5. 634-1-1.

Historian, The. A paper. 444-2-n.**Historians.** Their province. 157-2.

- Overlook the forces of chance and humour. 249-1-1.
- Art displayed at the cost of truth. 605-1-5.

- A more refined term than "Liars." 203-2-1.

- Censorship of the Secretary of State. 636-2-4.

History. Fable of the Lion and the Painter. 20-2-4.

- History of the Rebellion. 693-2-2.

- Family History, Sir Roger's. *Essay* 109, *p.* 167.

- Natural History. *See* NATURAL.

Hoadly, Bishop. Work on Civil Government. 902-1.**Hoax, A.** A new way of making shoes.**Hob-in-the-Well.** A farce. 716-2-n.**Hobbes, Thomas.** His "Human Nature."

- Criticism of his theory of laughter. 86-2-3.

- His judgment of Lucan as an Heroic Poet. 426-2-n.

- The wealth of continence. 703-2-1.

- Criticism of his theory of Selfishness. 831-2.

Hobby-horse. 104-2-1.**Hobson's Choice.** Origin of the expression. 725-2-5.**Hockley-in-the-Hole.** 52-1-2; 625-1-3; 878-2-2.**Hogue (La).** Battle of. 558-2-2.**Holiness, The Beauty of.** 420-1-3.**Holland.** Their dolls called "Pickled Herrings." 79-1-5.

- Kidnapped by gipsies. A story. 196-1-3.

- Fineness of its printing. 538-2-4.

- Poor-tax on public entertainments. 545-2-1.

- Criticism of its painters. 790-1-6.

- Its cloth. 527-1-2; 538-2-3; 85-1-1; 738-2-1.

- Amsterdam *See* A.

Holland—continued.

- Arnheim. 705-2-n.
- Harlem. 54-2.
- De Witt. His method of work. 405-2-8.
- A diplomatic difficulty. *Essay* 481, p. 688.

See also DUTCH.

Holy Living. Taylor's. 62-2.**Homer.**

"Read Homer once, and you can read no more;

For all books else appear so mean, so poor,
Verse will seem Prose; but still persist to read,

And Homer will be all the Books you need."
(By John Sheffield, Duke of Buckingham).

363-1-n.

— *Martial, Epig. xiv.* 183.

To banish anxious thought and quiet pain,
Read Homer's frogs, or my more trifling strain.—*Translation of Motto to Essay*

433.

His Characters.

- Choice of a Hero. 114-2-3; 392-2-5.
- Reliance of his heroes on the Gods.

421-1-2

— Allegorical persons. 523-1-4.

— Excel in point of multitude, variety, and novelty. 391-1-6.

— Ulysses admired by Aristotle. 392-2-2.

— Parallel of Mars and Milton's Moloch.

485-2-6.

— Jupiter and Juno parallel in one part with Adam and Eve. 513-2-4.

— Most of them Godlike and terrible.

602-2-2.

— Achilles morally vicious. 780-1-2.

— "Longinus excuses Homer very handsomely when he says the Poet made his Gods like Men, that he might make his Men appear like the Gods: But it must be allowed that several of the ancient Philosophers acted, as Cicero wishes Homer had done; they endeavoured rather to make Men like Gods, than Gods like Men." 882-2-2.

His Language.

— Appropriate to the several characters.

391-1-6.

— Use of foreign idioms. 409-1-6.

— Extension and contraction of words and phrases. 409-2-7.

— Coining of words. 409-2-7.

— Opening of speeches. 466-2-7.

Incidents and Situations and Descriptions.

— Their possibility. 456-1-2.

— Description of Discord. 465-1-5.

— Series of Battles, each more impressive than the preceding. 484-1-2 to 4.

— Giants' use of Hills as missiles. 485-1-1.

— Battle of the Gods. 486-1-5.

— Gates of Heaven. 494-2-2.

— Minerva's Ægis. 494-2-5.

— Jupiter's scales. Parallel in Milton.

662-2-1.

— Description of a Tempest. 699-2-1.

— Converse between Jupiter and Juno.

513-2-4.

— The task of Sisyphus. 362-1-4, 5.

Homer—continued.

— "The ox-eyed, venerable Juno." 355-2-2.

— Hector's parting from Andromache. 93-1-3.

— Vulcan's Tripodes. Criticism of probability. 475-1-6.

— Allegory of the Goddess Ate. 568-2-2.

Comparison with other Poets.

— With Milton and Virgil. *Essays* 267, p. 381; 273, p. 391; 279, p. 399; 285, p. 408;

297, p. 425; 321, p. 493; 332, p. 484; 339, p. 493; 351, p. 511; also 438-1-2; 532-1-4.

— With Ezekiel. 486-1-1.

— With Virgil. 234-1-4.

— With Solomon (Book of Canticles).

474-2-2.

— With the Poets of the Old Testament.

234-1-4.

— Virgil's indebtedness. 493-2-3.

— Horace's indebtedness. 602-2-4.

— Has raised the imagination of all the good poets that have come after him. 602-2-4.

Parallels in Milton.

— Mars and Moloch. 485-2-6.

— Jupiter's Scales. 662-2-1.

— Jupiter and Juno, Adam and Eve.

513-2-4.

— Generally. 465-1-7; 476-1-4; 485-1-3;

513-2-7; 411-1-1.

Miscellaneous.

— Pleases readers of plain common sense.

114-1-2.

— The Poet of the great. 602-1-2.

— Has charmed more readers than Aristotle.

593-2-3.

— Suppose only one copy of his works to exist! 243-1-1.

— Alexander's passion for his poems.

491-1-4.

— Crystallized the traditions of his time.

511-1-3.

— Army of critics required to discover all his beauties. 464-1-1.

— No ostentation of learning. 427-2-2.

— Speaks little but thro' his characters.

427-1-1.

— Attacks of Zoilus on; his fate. 401-1-n.

— His place in Steele's Vision of Parnassus.

732-2-1.

— No observer of Poetical Justice. 780-1-2.

— Number of his books. Explanation of.

830-1-2.

— His similitudes. Perrault and Boileau on. 437-2.

— His similitudes criticised by little wits.

234-1-4; 399-2-n.

— Consideration of his poems as Allegorical Fables. 267-1-2.

— Foundation of the Iliad. 114-1-4.

— Bossu's and the Dacier's reply to critics.

475-2-4.

— Sentiments of his Poems criticised.

399-2-2.

— Sentiments of his Poems. The Sublime in. 400-1-2.

— Sentiments of his Poems. Objection of Homeliness. 401-1-2.

Homer—continued.

- Place of Music in Drama. 587-1-3.
- Passages on Dancing. 109-2-1,2
- Considered as a subject of education. 329-2-3.
- Iliad, i. v. 225. 331-1-3.
- Iliad, v. 127, and viii. 548. 299-2-1,2.
- *Ilor. Ars Poet.* v. 359.
- Homer himself hath been observed to nod.
- Translation of Motto to Essay 53.

Epitaphs on.

- On Homer, by Alpheus of Mytilene.
- "Still in our Ears *Andromache* complains,
And still in sight the Fate of Troy re-
mains;
Still *Ajax* Fights, still *Hector's* dragg'd
along,
Such strange Enchantment dwells in Ho-
mer's Song;
Whose Birth could more than one poor
Realm adorn,
For all the World is proud that he was
born.

"The Thought in the first part of this is natural, and depending upon the Force of Poesy: In the latter part it looks as if it would aim at the History of seven Towns contending for the Honour of Homer's Birth-place; but when you expect to meet with that common Story, the Poet slides by, and raise the whole World for a kind of Arbiter, which is to end the Contention amongst its several Parts." 783-1-3.

— "MR. SPECTATOR,—Having read over in your Paper, No. 551, some of the Epigrams made by the Grecian Wits, in commendation of their celebrated Poets, I could not forbear sending you another, out of the same Collection; which I take to be as great a Compliment to Homer as any that has yet been paid him.

Τίς ποθ' ὁ τὸν Τροίης πόλεμον, &c.

Who first transcrib'd the famous Trojan War,

And wise Ulysses' Acts, O Jove, make known:

For since 'tis certain, Thine those Poems are,
No more let Homer boast they are his own.

"If you think it worthy of a Place in your Speculations, for aught I know (by that means) it may in time be printed as often in English, as it has already been in Greek. I am (like the rest of the World) Sir,
4th Dec. Your great Admirer, G. R.

"The Reader may observe that the Beauty of this Epigram is different from that of any in the foregoing. An Irony is looked upon as the finest Palliative of Praise; and very often conveys the noblest Panegyrick under the Appearance of Satire. Homer is here seemingly accused and treated as a Plagiary; but what is drawn up in the form of an Accusation is certainly, as my Correspondent observes, the greatest Compliment that could have been paid to that Divine Poet. 784-1-4.

See also ILIAD; ODYSSEY.

Honesty. Sincerity and dissimulation.

- Practice of traders. 777-1.
- "Everything should be fairly told, that the buyer may not be ignorant of anything which the seller knows." Tully. Motto to Essay 546.

Honeycomb (Will). Introduced to the public and described. 7-2-1.

- Criticises Beauties at the play. 11-1-1.
- Visit with Spectator to Arietta. 20-1-3.
- Says the ladies are against flippant treatment of the subject of Dress. 57-1-7.
- His adventure with a Pict. 69-1.
- His absent-mindedness. Essay 77,
- His "Knowledge of the world;" antipathy to Bookish men; views on spelling. 162-1.
- Rallies the Spectator on his ruralising. 197-2-1.
- Prefers the cries of London to songs of birds. 356-2-1.
- Women's Hoods. 379-2-3.
- Advice to the players. 416-2-1.
- Letter on faded Beauties. 432-2-2.
- His pursuit of Widows. 450-1-1.
- Displays what learning he can pick up. 500-1-2.
- Fine gentleman's difficulty in conversation. 514-1-2.
- Story of his Love affairs. Essay 359,
- He and Sir Roger meet Sukey at the Temple. 592-1-2.
- His letter and Dream of Women. Essay 499, p. 711.
- Observations on Marriage. Essay 511,
- Notifies his marriage. Essay 530, p. 753.
- Dedication of Vol. VIII. to him. p. 793.
- His idea of a man of wit and pleasure. Essay 151, p. 222.

Honour. The chief points of honour in men and women. Essay 99, p. 155.

- False notions of. Duels. 156-1-2.
- Measures of worth. Essay 172, p. 251.
- Virtue the source of true honour. 314-1-6.

— The name, with Men of the World, for virtue. 346-2-1.

- Claim of the wealthy to. 422-1-2.
- "The Athenians erected a large statue to Æsop, and placed him, though a slave, on a lasting pedestal; to show that the way to honour lies open indifferently to all."
- Phædr. Motto to Essay 107.

— Debts of Honour. 308-1-3.

Honours. Of secondary importance towards happiness. 244-1-1.

- Vanity of. Essay 219, p. 314.
- Capriciously distributed in this world. 314-1-1.
- A lofty disdain of. Essay 480, p. 686.

See also AMBITION; FAME; TITLES.

Hoods, Women's. Essay 265, p. 379.**Hope(s).** "Conceives Hope from his decays and infirmities." 8-1-1.

- "Who lives by Hope will die by Hunger." 278-1-1.

Hopes—continued.

- Guarding against hopes of gain. 278-1-3.
- "Gentle gales of Hopes and Fears." 322-1-2.
- Ill-grounded Hopes. *Essay* 282, p. 404.
- A necessary ingredient of Happiness. 674-1-4.
- Men more wretched than beasts did Hope not stretch beyond the grave. 719-2-2.
- Indulgence towards distant objects. *Essay* 535, p. 761.
- "The Wise with Hope support the pains of Life."—*Euripides*. *Motto to Essay* 471.
- "Cut short vain hope."—*Hor.* *Motto to Essay* 535.
- Generally. *Essay* 471, p. 673.
- See also ANTICIPATION; CASTLES-IN-THE-AIR; EXPECTATIONS.

Hopkins and Sternhold's translation of the Psalms. 297-1-5.

- Bishop. Advertisement of his works. 902-1.

Horace. His indebtedness to Aristotle. 65-2-3; 361-2-1.

- Very little "Mixt wit" in. 101-2-2.
- His instances and illustrations. Beauty of. 112-1-1.
- Greatest critic of the Augustan Age. 267-1-1; 637-1-2.
- No jealousy towards his rival Virgil. 360-2-4.
- His character in Pope's *Essay of Criticism*. 361-2-2.
- Abounds in Hellenisms. 409-1-6.
- Trained morally by examples. 491-1-6.
- Kindles at the touch of Homer. 602-2-4.
- His place in Steele's *Dream of Parnassus*. 732-2-1.
- Faults in his works. 866-1-1.
- All men more or less vicious. 779-2-2.
- Letter to Claudius Nero. 705-1-5.
- Ode to Delius. 450-2-2.
- On Conduct in Conversation. 402-2-2.
- Venus as the goddess of laughter. 354-2-4.

- Tigellius, his most humorous character. 237-2-2; 318-2-2.
- His criticism of the *Odyssey*. 267-1-2.
- Unnatural murders on the stage. His rule. 74-2-1.

- Description of Jealousy. 249-2-3.
- Knowledge of his *Ars Poetica* necessary to a critic. 337-1-2.
- Epistle to Augustus. 866-1-2.
- Bond's commentary on. 412-1-1.
- Rochester's imitations. 145-111.
- Quotations in the *Spectator*. *Mottoes* excluded. 66-1-1; 137-1-1; 304-1-6; 315-2-3; 375-1-3; 383-1-2; 408-2-4; 428-111.; 435-1-7; 454-2-5; 761-1-5; 796-2-1; 863-1-2.

Horary Predictions. 280-1-3.**Horses.** Whistling to. 262-1-2.

- The Trojan horse. 95-1-4.
- Breaking-in. 92-2-1.
- A miniature horse. 389-2-3.
- Sir Roger's grey-pad. 163-1-4. "Grey Stone-horse." 176-2-2.
- Sir Roger's White Gelding. 177-2-2; 736-2-2.

Horses—continued.

- Sir Roger kills a "brace of geldings" in a hunt. 175-2-3.
- Sir Roger has his horse well-bitted. 172-2-1.
- Pads. 140-1-3; 177-1-3.
- A Piebald. 647-2-4.
- Breeding. 231-1-2.
- Flanders Mares. 11-2-2.
- Spanish Jennets. 192-1-1.
- Hobson's choice. 725-2-5.

See also RACING; RIDING; JOCKIES.

Hospitality. Sir Roger's. 163-1-3; 387-1-6.

- Captain Sentry's. 774-2-1.

Hospitals. See BARTHOLOMEW'S (St.); BRIDEWELL.**Hottentots, The.** 566-2-3.**Hours.** Of women. 568-1-2.

- Of Breakfast. 559-211.

See also MEALS; RISING.

House of Commons. See COMMONS; PARLIAMENT.**House, A Country.** Sir Roger's. *Essay* 106, p. 163.**House-warming, A.** 737-2-2.**Housewifery.** *Essay* 328, p. 478.**Howard, The Hon. Edward.** Poet and dramatist. 72-211.

- Sir Robert. Dramatist. 488-111.

Huarte, Juan. Author of "Examen de Ingenios." 442-2-5.**Hudibras.** A favourite with the Ugly Club. 31-2-1.

- Its doggerel admired more than its fine wit. 99-2-2.

- Imitators of its faults. 202-1-3.

- A Cure for the extravagancies of love. 326-1-4.

- Would have been better in Heroic Verse. 354-2-2.

- (There are, besides, eight quotations from the work).

Hughes, John. Author of *Essays* 210, 224, 230 (Part), 232 (?), 316, 375, 467 (?), 537, 541, 554.

- Writer of Letters in *Essays* 66, 141, 220, 252, 302 (?), 306 (?).

- An account of him. 108-111.

- Publishes a translation of Boccacini's *Ragguagli di Parnasso*. 419-111.

Huguenots, The. 103-1-2.**Human Body.** See ANATOMY; BODY.**Human Nature.** Addison's Allegory of Pleasure, Pain, Virtue and Vice. 267-2-5.

- The animal in. 302-1,2.
- The most interesting and profitable of studies. 589-1-4.

Humanity. Significance of the word. 329-2-1.

- *Essay* (169) on Good-Nature and Benevolence. p. 246.

Humble, The. Heroic deeds within their power. 352-2-4.

- Persian Fable of the drop of water. 421-2-6.

- The Athenians' statue to *Æsop*. *Motto to Essay* 107.

- Generally. *Essay* 610, p. 855.

See also HUMILITY.

Hum-Drum Club. 17-2-6.
Humility. In a worthy mind commands more homage than haughtiness can win.

160-2-6.
 — When it springs from poverty will change, with riches, to haughtiness. 220-1-1.

— A proud humility. 322-1-1.
 — "Thank Heaven, that made me of an humble mind;
 To action little, less to words inclined!"

— *Hor. Motto to Essay 19.*
See also CAPACITY (M. 455); HUMBLE;
 MODESTY; OBSCURITY.

Hummums. Turkish baths. 507-2-5.

Humour, Good. *See* GOOD.

— Wit. *See* WIT.

— Disposition. Changeability in. 112-1-2;
 122-2-3.

See also DISPOSITION; TEMPER.

Humouring. *Essay 386, p. 562.*

Hungary. 72-1-2.

Hunger and Lust, the most violent of the appetites. 182-1-6.

Hunt, Arabella. Actress and singer.

634-1.
Hunting. Sir Roger's exploits. 175-2-3,
 and *Essay 116, p. 176.*

— Pascal's censure on. 177-2-3.

— Spectator's praise of. 178-1-2.

— Hounds. 176-2n.

— Promoter of health. 282-1-1.

— Women's hunting costume. 161-2-2.

— On the Stage. 343-2n.

— City Common Hunt. 848-1-3.

— Of the Cheviot. 114-2n.

— Hunting-talk. *Essay 474, p. 678.*

See also FOXES; HARES.

Hurry. Persons always in a. 407-1-2.

— in City Life. 132-2-2; 651-1-1.

Husbands.

TYPES.

— One who "wears the petticoats."

690-2-1.

— Those gracious everywhere but at home.

Essay 178, p. 260.

— The Hen-pecked. *See* HEN-PECKED.

— A model. 194-1-2.

— A reformed husband. 434-2-2.

— Timothy Doodle, a hood-winked simpleton. 349-2-4.

— A drone. 305-1-4.

— The Jealous and suspicious. *Essays 170,*
p. 247; 171, p. 249; 527, p. 750.

— Choleric china-breaker. 802-2-6.

— Brutal weaver. Story of a lottery-ticket.

345-2-2.

— The Wasps and the Doves. 431-1-2.

— Careless Husband. A play. 81-1n.;
 543-1n.

Husbands—continued.

— Tender Husband. A play. 670-2-3.

— The finished gentleman. 261-1-1.

CHOICE OF.

Essays 149, p. 219; 261, p. 373; 522, p. 742.
Also 398-2-2; 424-1-4.

RELATIONS WITH WIVES.

— Steele's Love-letters. *Essay 142, p. 210.*

— Discord. 622-2-4.

— The fashionable code. 363-2-1.

— Whichenovre custom. *Essays 607, p. 853;*
608, p. 854.

— Generally. *Essays 128, p. 193; 479,*
p. 685; 482, p. 690; 490, p. 700; 499, p. 711;
506, p. 720; 607, p. 853; 608, p. 854.

— Struggle for independence. An amusing sketch. *Essays 212, p. 305; 216, p. 310.*

GENERALLY.

— Management of. 800-2-7.

— Lecture on their duties. *Essay 236, p. 337.*

— Easy victims to wives of wives. *Essay*
510, p. 726.

— Widow's account of her several spouses.
Essay 573, p. 813.

— Absence from home. 343-2-3; 409-1-
See also MARRIAGE; BACHELORS; WIVES;
 WIDOWS.

Hush, Peter, the Whisperer. 654-2.

Hush-note The. 328-1-2.

Hussars, The. Their dress. 818-2-1.

Huygenius, the Astronomer. 804-2-2.

Hyde-park. *See* LONDON.

Hymns. "All people that on earth do dwell." 297-1-5.

— Sappho's Hymn to Venus. 320-1.

— Des Barreaux's Hymn to God. 730-2-5.

— "The Lord my pasture shall prepare"
 (Addison). 632-2-2.

— "When all thy mercies, O my God"
 (Addison). 649-1.

— "How are thy servants blest, O Lord."
 (Addison). 700-1.

— "When rising from the bed of death."
 (Addison). 730-1-3.

— Generally. *Essay 405, p. 586.*

Hypochondriacal Melancholy. An infallible cure. 778-2-5.

Hypocrisy. In religion, the parent of
 Atheism. 181-2-3.

— In political parties. *Essay 126, p. 190.*

— A tribute to the character feigned
 346-2-2.

— Entails insensibility to the finer pleasures.

— Passage in Paradise Lost, Book III.
 457-1-1.

— Better than open irreligion. 656-1-3.

— A charge not to be lightly made. 706-1-4.

— Generally. 579-1-7.

I.

I. Speaking in the first person. *Essay 562,*
p. 801.

Ideal Man, The. *See* MAN.

Ideas, Platonic notions of. 91-2-1.

Ideas—continued.

— Wit consists in their congruity and resemblance. 101-1-2

— Wit consists in their opposition. 103-2-2.

Ideas—continued.

- Too rapid current in the mind. 124-2-2.
- Locke on Association. 168-2-3.
- Those capable of making the deepest impression. 199-1-1.
- A transcript of the World (Aristotle). 242-2-2.
- We know not the nature of. 596-1-2.
- Power of the Imagination to vary, &c. 600-2-1.
- Awakening of the dormant. 601-2-2.
- Explanation of association. 601-2-3.
- Of God and Perfection. *Essay* 531, p. 754.
- Of Time. *Essay* 94, p. 148. *Also* 875-1-7.

See also DREAMS; IMAGINATION; NOTIONS.

Identity, Personal. *Essay* 578, p. 820.**Idioms.** Controversies with Grammar. An Academy needed. 202-1-5.

- Adulteration of the English language with foreign expressions. *Essay* 165, p. 241.
- Use of the common, a defect in poetry. 408-2-5.
- Aristotle's rule for the avoidance of. 409-1-3.
- Employment of foreign idioms gives a poetical turn to language. 409-1-6.

Idiots. Attached to retinues of German Courts. 78-2-3.

- Story of one. 639-2-1.
- Spelt "ideots." 667-2-4; 728-1-3.

Idleness. A state of inexistence between Pleasure and Pain. 156-2-2, 3.

- The idle are "Fools at large;" rusty steel. 871-1-3.
- The soul uncultivated brings forth evil. 788-2-3.
- "Laborious idleness our powers employs." *Motto to Essay* 54.
- Generally. *Essay* 316, p. 457.

See also SLOTH.

Idolatry. A form of mistaken devotion.

- Black monkey in the Egyptian Temple. 291-2-4.
- Chinese Idols scourged for inactivity. 192-2-4.
- "Idols." Women inordinately fond of admiration. 119-1-2.
- A sketch of one. She pauses in a game of cards at her usual hour for prayer. 128-1.
- Barmaids. Flirtation with young men. 139-2-4.
- Generally. *Essay* 73, p. 118.

See also BEAUTIES.

Ignatius, Order of. 776-1-3.**Ignorance.** Seeds of knowledge in the most ignorant. 374-1-5.

- Indiscretion more hurtful than ill-nature. 41-2-3.
- Pride affected in. 676-2.

Iliad, The. Tickell's translation of Book I. 361-111.

See also HOMER.

Ill-nature. Often passes for wit. 247-1-1.**Ill-nature—continued.**

- Sometimes takes the form of religious zeal. 270-1-2.
- In women. 302-2-4.
- In raillery and wit. *Essay* 422, p. 608.
- In critics. *Essay* 542, p. 771.
- Pleasure in mortifying the ill-natured. 771-1-2.

See also DETRACTION; MALICE; RIDICULE.

Imagination. Sound imagination a great blessing. 22-2-2.

- Frightening children with Ghost-stories. 22-2-2.
- Its effect on bodily health. 44-2-2.
- Confessions of a slave of. *Essay* 136, p. 202.
- Imaginary afflictions. 15-1-2.
- Effect of climate upon. 234-2-1.
- In a jealous mind. 250-1-3.
- Reason resumes her place when Imag. is cloyed. 288-1-3.
- Fame, an imaginary good. 366-2-5.
- Imaginary losses. *See* EXPECTATIONS.
- Imaginary qualities. Tastes, sounds, &c. 504-1-3.
- Definition of the word. 593-2-2.
- Prompts the understanding. 699-1-2.
- *Pleasures of the.* *Essays* 411-421, pp. 593-607.
- Preliminary notice of the *Essays*. 592-1-1.
- *Addison's analysis of their contents:—*

PAPER I.

"The Perfection of our Sight above our other Senses. The Pleasures of the Imagination arise originally from Sight. The Pleasures of the Imagination divided under two Heads. The Pleasures of the Imagination in some respects equal to those of the Understanding. The Extent of the Pleasures of the Imagination. The Advantages a Man receives from a Relish of these Pleasures. In what respect they are preferable to those of the Understanding.

PAPER II.

"Three Sources of all the Pleasures of the Imagination, in our Survey of outward Objects. How what is Great pleases the Imagination. How what is New pleases the Imagination. How what is Beautiful in our own Species, pleases the Imagination. How what is Beautiful in general pleases the Imagination. What other Accidental Causes may contribute to the heightening of these Pleasures.

PAPER III.

"Why the Necessary Cause of our being pleased with what is Great, New, or Beautiful, unknown. Why the Final Cause more known and more useful. The Final Cause of our being pleased with what is Great. The Final Cause of our being pleased with what is New. The Final Cause of our being pleased with what is Beautiful in our own Species. The Final Cause of our being pleased with what is Beautiful in general.

PAPER IV.

"The Works of Nature more pleasant to

the Imagination than those of Art. The Works of Nature still more pleasant, the more they resemble those of Art. The Works of Art more pleasant, the more they resemble those of Nature. Our English Plantations and Gardens considered in the foregoing Light.

PAPER V.

"Of Architecture as it affects the Imagination. Greatness in Architecture relates either to the Bulk or to the Manner. Greatness of Bulk in the Ancient Oriental Buildings. The ancient Accounts of these Buildings confirm'd, 1. From the Advantages, for raising such Works, in the first Ages of the World and in the Eastern Climates: 2. From several of them which are still extant. Instances how Greatness of Manner affects the Imagination. A French Author's Observation on this Subject. Why Concave and Convex Figures give a Greatness of Manner to Works of Architecture. Every thing that pleases the Imagination in Architecture is either Great, Beautiful, or New.

PAPER VI.

"The Secondary Pleasures of the Imagination. The several Sources of these Pleasures (Statuary, Painting, Description and Musick) compared together. The Final Cause of our receiving Pleasure from these several Sources. Of Descriptions in particular. The Power of Words over the Imagination. Why one Reader more pleased with Descriptions than another.

PAPER VII.

"How a whole Set of Ideas Hang together, &c. A Natural Cause assigned for it. How to perfect the Imagination of a Writer. Who among the Ancient Poets had this Faculty in its greatest Perfection. Homer excelled in Imagining what is Great; Virgil in Imagining what is Beautiful; Ovid in Imagining what is New. Our own Country-man Milton very perfect in all three respects.

PAPER VIII.

"Why any thing that is unpleasant to behold, pleases the Imagination when well described. Why the Imagination receives a more Exquisite Pleasure from the Description of what is Great, New, or Beautiful. The Pleasure still heightened, if what is described raises Passion in the Mind. Disagreeable Passions pleasing when raised by apt Descriptions. Why Terror and Grief are pleasing to the Mind when excited by Descriptions. A particular Advantage the Writers in Poetry and Fiction have to please the Imagination. What Liberties are allowed them.

PAPER IX.

"Of that kind of Poetry which Mr. Dryden calls the Fairy Way of Writing. How a Poet should be Qualified for it. The Pleasures of the Imagination that arise from it. In this respect why the Moderns excell the Ancients. Why the English excell the Moderns. Who the Best among the English. Of Emblematical Persons.

PAPER X.

"What Authors please the Imagination who have nothing to do with Fiction. How History pleases the Imagination. How the Authors of the new Philosophy please the Imagination. The Bounds and Defects of the Imagination. Whether these Defects are Essential to the Imagination.

PAPER XI.

"How those please the Imagination who treat of Subjects abstracted from Matter, by Allusions taken from it. What Allusions most pleasing to the Imagination. Great Writers how Faulty in this Respect. Of the Art of Imagining in General. The Imagination capable of Pain as well as Pleasure. In what Degree the Imagination is capable either of Pain or Pleasure."

See also CASTLES-IN-THE-AIR; DREAMS; FANCY; SUPERSTITION.

Imitation. Its force in human nature.

- 99-2-6.
- "Of none of the best of our neighbours in some of the worst of their qualities." 160-1-2.
- In animals. 182-2-1.
- Good-breeding an imitation of Good-nature. 246-1-6.
- In manners. A good original better than a miserable copy. 340-1-3.
- Concealment in Art. 769-2-2.
- A kind of artless flattery. 851-2-5.
- Hypocrisy an imitation of the forms of Virtue. 346-2-2.
- Of style in literature. 208-1-1; 234-2-2; 235-1-2; 493-2-3.
- All art is an imitation of Nature. 666-2; 347-2-1.
- Of sounds by the human voice. 42-2-n; 810-1-2.
- Follow Nature. See NATURE.

See also INDIVIDUALITY; ORIGINALITY.

Imma and Eginhart. A love-story. 265-1.

Immensity. Effect on the Imagination. 597-2-2; 605-2-2.

Immigration of Foreigners. 289-2-4.

Immodesty. See IMMORALITY.

Immorality. Story of a courtesan's servant. 151-2-3.

- The Man of Fashion. *Essay* 251, p. 222.
- History of Simon Honeycomb. *Essay* 154, p. 225.
- Low standard of delicacy and virtue. *Essay* 286, p. 411.
- A girl's temptation and complaint. *Essay* 298, p. 428.
- Attack on men of the town. *Essay* 486, p. 695.
- Extent of the evil. *Essay* 528, p. 751.
- Immoral writers are Pests of Society and enemies of mankind. 243-1-2.
- On the stage. 300-2-2; 528-2-n; 716-1-3, 4.
- Giving fair names to foul actions. 411-1-2.

See also SEDUCTION.

Immortality of the Soul. Remoteness no argument of unreality. 323-1-5.

Immortality—*continued.*

- Belief in. Its influence on action. 323-1-5.
 — The prospect of annihilation. 556-2-2, 3.
 — Shall not our existence extend as far as our present thoughts? 673-2-6.
 — "There is, I know not how, in minds a certain presage, as it were, of a future existence; this has the deepest root, and is most discoverable in the greatest geniuses and most exalted souls."—*Cicero.* *Motto to Essay 210.*

— *Ovid, Metam. xvi. 165.*

"All things are but alter'd; nothing dies; And here and there th' unbody'd spirit flies, By time, or force, or sickness dispossest'd, And lodges, where it lights, in man or beast."

—*Dryden.* *Motto to Essay 343.*

— Cato's soliloquy. 876-1.

— The basis of morality. 169-2-3.

— Arguments for. *Essays 111, p. 169; 146, p. 215; 210, p. 303; 537, p. 764; 600, p. 844; 628, p. 875; 633, p. 881; 635, p. 883.*

See also ETERNITY; HEAVEN.

Imports (Commerce). *Essay 69, p. 112; also 262-2n.; 290-1-1.*

Importunity. Horace's admonition against. 402-2-2.

— Fable of Jupiter and the prayers. *Essay 391, p. 568.*

Impostors. Among beggars. *Essay 430, p. 618.*

— Claiming acquaintance with the great.

Essay 602, p. 847.

— "I know thee to thy bottom; from within

Thy shallow centre to the utmost skin."

—*Persius.* *Motto to Essay 587.*

See also FORTUNE-TELLERS; PSALMANAZAR; QUACKS.

Impotence. In all the rage of impotent desire,

They feel a quenchless flame, a fruitless fire.

—*Virgil.* *Motto to Essay 90.*

Impressions. False impressions of right and wrong. 13-2-1.

See also IDEAS; JUDGMENTS; OPINIONS.

Imprudence. Called by some "Misfortune." 420-2-5.

Impudence. A saucy tongue and a feeble arm. 331-1-3.

— A part of the (false) fine-breeding.

— 331-2-1.

— Not to be mistaken for courage. 634-2-1.

— Generally. *Essay 20, p. 35.*

Ince, Richard. A contributor to the Spectator. 790-2-5.

Incentives to Action. Love of praise.

— Religion. 519-1-4. [64-1-1.

— Pursuit of knowledge. 873-2-3.

See also ACTION; MOTIVE.

Inclinations. Corrupt inclinations might be cured with half the pains taken to gratify them. 293-2-4.

— Imbued from nurses. 350-2-2.

— United to opportunities. 352-2-4.

— To be carefully observed in self. 580-1-2.

— May and should be subdued by Reason. 640-1-3.

Inclinations—*continued.*

— Act as pointers to Reason in Activity. 832-1.

— Sacrifice to Conscience. 846-2-2.

— Generally. *Essay 524, p. 745.*

— Rooted in Love of Distinction. 370-2-7.

— *Hor. 2 Ep. ii. 187. Imitated.*

"That directing power,

Who forms the genius in the natal hour :

That God of nature, who, within us still,

Inclines our action, not constrains our will."

—*Pope.* *Motto to Essay 157.*

See also ACTION; DESIRE; DISPOSITION.

Incongruities. *Hor. Ars Poet., ver. 1.*

"If in a picture, Piso, you should see

A handsome woman with a fish's tail,

Or a man's head upon a horse's neck,

Or limbs of beasts, of the most different kinds,

Cover'd with feathers of all sorts of birds ;

Would you not laugh, and think the painter mad?

Trust me that book is as ridiculous,

Whose incoherent style, like sick men's dreams,

Varies all shapes, and mixes all extremes."

—*Roscommon.* *Motto to Essay 63.*

Inconsistency. *Essay 162, p. 236.*

Inconstancy in action and opinion. *Essay 162, p. 236.*

Independents, a minister of the. Story of. *Essay 494, p. 705.*

Index Expurgatorius. 636-1-n.

India. Diamond mines. 113-1-3.

— Sugar trade. 113-1-3.

— Cloth. 113-2-1.

— Trade with England. 414-2-2.

— The Gymnosophists. 491-2-3.

— East India Company. 130-2-n.; 414-2-2.

Indians (North American). Story of Inkle and Yarico. 21-1.

— Iroquois chiefs. Visit to England.

— Traditions of Heaven and Hell. *Essay 56, p. 91.*

— Indian's answer to question on his nakedness. 327-1-1.

Indictment of Nations. Animadversion upon. 621-1-3; 625-1-2.

But see also FRANCE.

Indies, West. Story of Rival Beauties. *Essay 80, p. 128.*

— A Governor's credentials. Amusing story. 704-2-1.

Indiscretion. More hurtful than ill-nature. 41-2-3; 292-2-3.

— In speech. Plain Anglo-Saxon. 312-2-5.

See also IMPRUDENCE.

Individuality. To be observed in opinion. 14-2-2.

— False modesty. *Essay 458, p. 655.*

— More marked in sleep than in waking. 697-2-1.

— Allegory of the Mountain of Miseries. *Essays 558-559, p. 796.*

See also IMITATION; ORIGINALITY.

Indolence. See IDLENESS.

Indulgences, Roman Catholic. 776-1-5.
Industry. In art, personified by a Dutchman. 134-1-6.

- To some, an entertainment. 319-1-3.
- Noise not to be mistaken for. 634-2-1.
- None ought to think himself exempt.

825-2-5.
 — Generally. *Essays* 316, p. 457; 624, p. 871.

See also ACTION; EXERCISE; LABOUR; WORK.

Infamous Characters. Thomas Inkle. 21-1.

- A mother. 582-2-4.
- A match-maker. *Essay* 437, p. 627.
- Rhynsault. His crime and punishment. *Essay* 491, p. 701.

- A seducer. *Essay* 611, p. 857.
- A secret marriage and its sequel. *Essay* 322, p. 467.
- A foul wrong and a bloody revenge. 858-2-3,4.

See also PROCURESSES; VILLAINY.

Inferiors, Behaviour to. See BEHAVIOUR.

Infidels. See ATHEISM.

Infinitude. *Essays* 565, p. 804; 571, p. 810; 580, p. 822; 590, p. 834; 628, p. 875.

Infirmary for the sour, the peevish, and the testy. *Essays* 424, p. 610; 429, p. 617; 440, p. 630.

Inflexibility. The Spartan code. 804-1.
 See also RESOLUTENESS.

Influences of human activity. Biographies of great men. 429-2-3.

- Example of the highly-placed. 13-2-2.
- Leaders of thought. 13-2-1.
- "The strongest things are not so well established as to be out of danger from the weakest."—*Quintus Curtius*. *Motto to Essay* 485.

See also EXAMPLE.

Informers. See SPIES.

Ingratitude. The vice that is said to comprehend all others. *Ingratum si dixeris, omnia dixeris*. 348-1-2.

Inhumanity. Half the miseries of life due to. 246-1-3.

Injustice. Of men's judgments of their fellows. 365-1-2; 803-2-4.

- Imputed to God. A story. 339-1-1.
- *Tull*.

To detract anything from another, and for one man to multiply his own conveniences by the inconveniences of another, is more against nature than death, than poverty, than pain, and the other things which can befall the body, or external circumstances.—*Motto to Essay* 469.

Ink. Letters written in lemon-juice. 101-2-3.

Inkle and Varico. Story of. 21-1.

Innate dispositions. 246-2-3; 847-2-2.

Inner Temple. See LONDON.

Innocence. Loss of the taste. 13-2-2.

- "Many have I known more famous, some more knowing, not one so innocent."—*Steele's reflections on the death of a young man*. 200-1-2.

Innocence—*continued*.

- The fashion to ridicule in a man. *Essay* 154, p. 225.

— Carried to excess in Timothy Doodle. *Essay* 245, p. 348.

- Suspected. Story of Procris and Cephalus. 751-1-4.

— Suspected. Story of Claudia. 751-1-1.

- Some choose the clearest light, And boldly challenge the most piercing eye.

—*Horace*. *Motto to Essay* 303.

Inns. Politics and exclusive dealing. 191-1-4.

- Sir Roger figures in the sign of the Knight's head. 186-1-3.
- Chamberlain of an inn. 197-2-3.
- The world an inn. 314-2-6; 416-1-3,4.

See also TAVERNS.

Inns of Court. See LONDON.

Innuendoes. *Essays* 567, p. 807; 568, p. 807.

Inquisitiveness.
 Th' inquisitive will blab; from such refrain;
 Their leaky ears no secret can retain.

—*Horace*. *Motto to Essay* 228.

- Generally. *Essays* 228, p. 326; 439, p. 629.

Inquisitor. A paper. 444-2-n.

Insincerity. In Courts. 123-2-3.

- In mourning for the dead. 715-1-3.
- In speech. Ambassador of Bantam's report. *Essay* 557, p. 795.

— Generally. *Essay* 352, p. 514.

Insolence of the rich and highly-placed. *Essays* 214, p. 308; 294, p. 422.

Inspiration. No man was ever great without some degree of inspiration.—*Tully*. *Motto to Essay* 146.

Instinct. The direct prompting and guidance of Providence. 183-2-2.

- In animals. *Essays* 120, 121, p. 182.
- Also 739-2-1.

In men.

- Affection towards dependants. 264-2-2,3.
- Parental stronger than filial. 275-1-6.
- Religious instinct. 290-2-5.
- Pleasure arising at sight of generosity. 329-2-1.

— Inherited prejudices. Office of reason. 376-1-4.

— Recognition of beauty and deformity. 595-1-3.

— Modesty, true and false. 655-2-2.

— Instinctive actions no claim to virtue. 846-2-2.

Instruction. Nor harsh thy precepts, but infused by stealth,
 Please while they cure, and cheat us into health. 757-2-2.

See also EDUCATION; EXAMPLE; PRECEPT; ADVICE.

Instructor, The. A paper. 444-2-n.

Insults. See BEHAVIOUR; CONTEMPT; INSOLENCE; RIDICULE; WOMEN.

Integrity. See HONESTY.

Intemperance. See DRINKING; TEMPERANCE.

Intentions. God the only capable judge. 368-2-1.

— Generally. *Essay* 213, p. 306.

Interests, conflicting. The monied and the landed. *Essay* 174, *p.* 254; also 191-1-4.

International Disputes. *Essay* 481, *p.* 688.

Interpreter, Cowell's. 862-1-7.

Intrepidity. *See* COURAGE; RESOLUTE-NESS.

Introspection. Pascal on man's aversion to. 177-2-3.

Invention. The most painful action of the mind. 696-2-4.
— The sextant. 616-2-1.

Ion. Epitaph on Euripides. 783-1-7.

Ipswich-man. Story of. *Essay* 350, *p.* 510.

Ireland and the Irish. Paul Methuen, Lord Chancellor. 677-2-n.
— Earl of Sunderland, Lord Lieutenant. 573-1-n.
— Lord Wharton, Lord Lieutenant. 467-1-n.
— Wentworth Dillon, Earl of Roscommon. 362-2-n.
— Sir W. Petty, Surveyor-General. 332-2-n.
— Figures as Panopæa in Harrington's Oceana. 258-1-n.
— H. Boyle. Raleigh's property. 247-1-n.
— Addison and Budgell in. 109-1-n.
— Cruelties of the Rebellion. 734-2-2.
— Letter from an Irish gentleman, an ogler. 78-2-1.
— An amorous Irish gentleman. 800-2-4.
— Irishman stalking an heiress. 449-1-3.
— Impudence in Irishmen is absurd and fawning. 35-2-3.
— Irish coxcomb obsequious. 36-1-1.
— Terror caused by the Irish. 507-1-2.
— An Irishman checkmated in an affair of seduction. *Essay* 182, *p.* 265.
— "Some men, otherwise of sense, have wondered that a great genius should spring out of Ireland." 621-1-3.
— The Faithful Irishman. A play. 488-1-n.
— Thomas Parnell. Author of *Essay* 460. 657-2-n.

Iroquois Indians. Visit to England. 82-2-n.

Irregularity. *See* METHOD.

Irresolution. *Essay* 162, *p.* 236.

Isadas, the Spartan. Story of. 804-1-2.

Isinglass. 200-2-1.

Isle of Wight. 215-1-1.

Islington. *See* LONDON.

Isocrates. Blemishes in his works. 100-1-4.

Italy. Its beautiful spring. 571-1-3.
— Gardens. 598-1-2.
— Gesture in its preachers. 588-2-1.
— Scaramouch, the actor. Story of. 406-1-7.
— Three proverbs. 405-2-5.
— Advertisement of a surgeon. 39-2-4.
— Haym's work on rare Italian books. 370-1-n.
— Italian art. Its characteristics. 134-1-4.
— Da Vinci, an universal genius. 787-2-6.
— Historical paintings and portraits criticised. 790-1-1.
— Music. A criticism. *Essay* 29, *p.* 49.
— Appreciation of singers and actors. 633-2-4.
— Addison's Book of Travels in. 535-1-n.
— The Guelphs and Gibellines. 190-1-3.
— Language. Expresses music and ceremony. 202-1-6.
— Language. Comparison with others. 651-2-3.
— Language. Affected love of. An amusing sketch. 306-1-1.
— Language. Floridness and poorness of style. 12-2-3.
— Poets. Addicted to "mixt wit." 101-2-2.
— Opera. *See* OPERA.

Persons mentioned in the Spectator (and Notes).
— Aretino. 41-1-2; 41-2-n.
— Boccacini. 419-1-3n.; 519-1-3; 732-2-3.
— Bruno, Giordano. 566-1-n.
— Castelvetro. 428-1-n.
— Grimaldi. 25-1-2.
— Leti. 880-1-2.
— Mazzoni. 428-1-n.
— Nicolini. *See* N.
— Strada. 864-2-3.
— Tasso. *See* T.
— Vanini. 566-2-1on.
— *Note*. There is no mention, apparently, of Dante.

Places mentioned in the Spectator.

— Forlì. 176-1-n.
— Milan. 788-1-1.
— Rome. *See* R.
— Turin. 677-1-n.
— Venice. *See* V.

Itinerant story-tellers. 267-1-2.

J.

Jack Catch. 719-2-1.

Jack-puddings. Name of the drolls of the common people in England. 79-1-5.

Jacobite in the grinning-match. 253-1-6.

Jacobus, A Family. 680-1-1.

James I. King. Skill in punning a necessary qualification for a Bishopric in his reign. 99-2-7.
— Figures as Morpheus in Harrington's Oceana. 258-1-n.

James', St. *See* LONDON.

James Street. *See* LONDON.

January. Fine weather in. 683-1-1.

Japan wares. 113-1-4; 360-1-3; 414-2-2.
— Formosa. 27-1-4.

Japis, the Physician. *Essay* 572, *p.* 812.

Jealousy. Definition of. 248-1-1.
— Description by Horace. 249-2-3.
— In Husbands. *Essays* 170, *p.* 247; 171, *p.* 249; 527, *p.* 750.

Jealousy—continued.

- In wives. *Essay* 178, *p.* 260.
- In wives. Story of Procris. 751-1-3.
- Story of Herod and Mariamne. *Essay* 171, *p.* 249.
- In women. Quotations from Spenser. 768-1-7.
- In authors. *Essay* 253, *p.* 360.
- The cause of detraction. *Essay* 256, *p.* 365.
- Generally. *Essays* 170, *p.* 247; 432, *p.* 621.

Jeau Pottages. Drolls of the common people in France. 79-1-5.**Jesters.** Part of the retinues of German Courts. 78-2-3.**Jests.** Tellers of. 334-2-4.

- Foolish frolics. 525-1.
- Oxford and Cambridge Jests. A book. [801-2-6.
- See also JOKES.

Jesuits, The. The Spectator mistaken for one and arrested. 10-2-1; 124-1-4.

- Oldham's Satire on. 31-2-n.
- Sir Roger's neighbours hope he is not harbouring one in the Spectator. 197-1-3.

— Martin Smiglecius. 341-2-n.

— Boileau, a member of the order. 418-1-n.

— Balthasar Gracian. 420-2-n.

— Christopher Clavius. 443-1-6.

— Squib on their missionaries in China. *Essay* 545, *p.* 774.

— Their quibbles and evasions. 440-1-8.

Jewels. See PEARLS.**Jews, The.** On the London Exchange.

112-2-2.

— Conversion to Christianity. 142-1-3.

— Ceremony in their religion. 307-1-4;

307-2-2.

— Isaac Orobio, P. de Limborch, Uriel Acosta. 307-1-n.

— Tradition of Moses and the workings of Providence. 339-2-2.

— Their writers. 648-2-6.

— Veneration of the name of God. 755-2-6.

— Generally. *Essay* 495, *p.* 707.

See also BIBLE; HEBREW.

Jezebel, A. A student's complaint of her wiles. 255-2-2.**Jilts.** Women. *Essays* 187, *p.* 272; 401, *p.* 581.

— Men. *Essay* 288, *p.* 413.

Job, The Book of. Beauty of. 259-2-4.

— Quotations. 490-1-2; 740-1-2; 811-1-3.

Jockies. "The Compleat Jockey." 146-1-2.

— Whig Jockies. 191-1-3.

— Conversation with. 326-2-2.

John-Apple, A Face like a. 86-2-1.**John a Nokes** and John a Styles. 802-1-3;

819-2-4.

Jokes. Old ones paraded as new. 801-2-3.

— Serious countenance needed in the telling. 863-2-4.

— Practical Jokes. *Essays* 371, *p.* 544;

504, *p.* 718.

See also JESTS.

Jonathan's Coffee-House. See COFFEE-HOUSES.**Jonson, Ben.** His Leges Convivales.

18-2-17.

— Abel Druggier. 43-2-1.

Jonson—continued.

- Epitaph on a lady. 57-1-4.
- Praise of Chevy Chase. 114-1-3.
- Ben Jonson's Club. 118-1-3.
- Volpone. 543-1.
- Catiline. 726-2-2.
- Quotation. 750-2-1.
- Mutilation of "a noble play of." 767-2-1.

Josephus. Glaphyra's dream. 169-2-2.

— Herod and Mariamne. 250-2-3.

Jotham's Fable of the Trees. 266-2-4.**Journals.** See DIARIES.**Journey.** Life likened to. A Persian story. 416-1-1.

— to London. The Captain and the Quaker. *Essay* 132, *p.* 197.

Jousting. Tilt-yard at Whitehall. 167-1-n.**Joy.** Does not express itself in laughter. 150-1-3.

— Women more joyous than men. 193-1-2.

See also HAPPINESS; LAUGHTER; MIRTH.

Jubilee of the Everlasting Club. They resolve to sit out another century. 118-1-1.

— "A Trip to the Jubilee." A play. 543-1-1.

Judges. Lord Cowper. 64-2-1.

— A trial for witchcraft. 179-1-n.

— Sir Roger's performance of Sheriff's duties. *Essay* 122, *p.* 185.

— Walter, L. C. B. On circuit at Exeter, suppresses Wakes. 236-2-4.

— Trial of an old schoolfellow. A story. 452-2-4.

— "Grave as a Judge." 843-2-1.

Judges, The Book of. Jotham's Fable.

266-2-4.

Judgment, Day of. Redistribution of

honours. 314-2-4.

Judgments of Providence. Presumption

of men in so characterising events. *Essay* 483, *p.* 690.

Judgments of Men. Standers-by discover

blots which are apt to escape those who are in the game. 5-1-2.

— Wit and judgment not always found together. 100-2-3.

— Faculty of judgment. 101-1-1.

— Judgment of posterity. A forecast. 158-1-2.

— Sir Roger's decision of a dispute. "Much might be said on both sides." 185-2-4.

— Impossible for one man to form a right estimate of the worth of another. *Essay* 257, *p.* 367.

— Opinion of the world. One's regard to. 579-2-4.

— Judging by appearances. Allegory of the Scales. *Essay* 463, *p.* 662.

— Judgment the only acknowledged off-spring of Time. 732-2-1.

— Characters of men not to be summed up in two words. 803-1-4.

— Censure of bodies of men. 803-2-4.

See also CONDEMNATION.

— False standards and conclusions. *Essay* 610, *p.* 856.

— Instance of critics wrong. 495-2-n.

See also CENSURE; PHYSIOGNOMY.

June 22nd (old style, 11th). Barnaby

Bright. 870-1-n.

- Jupiter.** Fable of the Prayers. *Essay* 391, p. 568.
 — The countryman and the weather. A Fable. 44-2-4.
 — Preference of prayers to oblations. 299-1-6.
 — Homer's Balance. *Essay* 463, p. 662.
Justrium liberorum. 293-1-8.
Justice. The part of God; mercy, that of man. 246-2-6.
 — Mercy to one may be cruelty to others. 246-2-7.
 — The Law of England, and Hard Cases. 803-2-4.
 — Consists in doing no injury to men. — *Tully. Motto to Essay* 342.
 — Courts of. 141-1-1.
See also ASSIZES.
 — Poetical justice. *Essay* 548, p. 779.

See also CRIME; JUDGMENTS; PUNISHMENT.

- Justices of the Peace.** Justices Clodpate and Overdo. 81-1-1.
 — Dalton's "Country Justice." 146-1-2; 146-2-n.
 — Clerk to Sir Roger's bench. 195-2-1.
Justinian. His quotations from Homer. *Græcum est, nec polist legi.* 349-2-n.
Juvenal. Dryden's translation; copy in Leonora's library. 62-1.
 — His tenth satire prompted probably by Plato's dialogue on Prayer, entitled Alcibiades the Second. 298-2-3.
 — Extravagant censure of women. 302-2-7.
 — His finest satire, that on Prayer. 569-2-2.
 — There are four quotations from his works in the Spectator, mottoes excluded.

K.

- Kalisch.** The death-place of Smiglecius. 341-2-n.
Keen, Edward. The father of twenty children. 506-2-2.
Kennett, Dr. His parochial antiquities. 236-2-2.
 — Dr. Basil. Translator of critical works of Rabin. 418-1-n.
Kensington. *See* LONDON.
Kent, Countess of. Her receipts. 146-1-3.
See TUNBRIDGE.
Kentishmen. Known, Roman Catholics imagine, by their tails. 253-1-1.
 — Their device in battle. 408-1-1.
Kindness. A kind look imparts in a moment all that a year's discourse could give you. 359-1-5.
 — Sir Roger's consideration for animals. 177-2-2.
See also BENEVOLENCE; BEHAVIOUR.
King, surname of. The King's Club. 17-2-3.
King's English. 864-1-3.
Kings. Louis XIV. and Peter the Great compared. *Essay* 139, p. 206.
 — An ideal monarch. *See* PHARAMOND.
 — Right to do all except things ill. 153-1-1.
 — Spanish king's jealousy of his Secretary's Latin. 572-2-1.
 — The Right Divine. *Essay* 384, p. 559.
 — The logic of kings, — Guns. 342-1-3.
 — "Kings of the Temple." 353-2-1.
 — Generally. *Essay* 516, p. 734.
 — The Persian King and the Dervise. A story. 416-1-4.
 — Other kings mentioned in the Spectator, *see* CHARLES; EDWARD; FRANCIS; GEORGE; HENRY; JAMES; JOHN; LEAR; WILLIAM.
Kissing. Rustic Sprightly desires the Spectator's judgment. 343-1-2.
 — Complaint of a lady's refusal. 391-1-2.
 — The Athenian and his daughter. 751-1-1.
 — Kissing-Crust. 855-1-9.
 — Kissing-Dances. 110-2-1.
 — Kissing-Strings. 398-1-1.

- Kit-Cat Club.** *See* CLUBS.
Kit Crochet. Christopher Rich. 369-2-1.
Kneller, Sir Godfrey. 56-2-8; 790-1,2.
Knight-errantry. 155-2-2; 625-2-3.
Knightley, Robert. Lord of the Manor of Rudlow. 854-1-2.
Knights of the Post. 252-1-3; 812-2-2.
Knightsbridge. *See* LONDON.
Knitting. Will Wimple skilled in. 166-1-3.
See also KNOTTING.
Knock, Fort. 742-1-3.
Knolles. His History of the Turks. 500-1-n.
Knottting, as an occupation for men. 762-2-2.
Knowledge. "The Athenians understand what is good, but the Lacedæmonians practise it." 14-2-3.
 — Subjects to be preferred. 19-1-3.
 — Capacity of the individual. A limit. 148-1-n.
 — A head full, but confused. 162-2-3.
 — Untapped veins in men. 170-2-4.
 — To avail ourselves of the labours of preceding generations. 184-2-4.
 — Its direction, one's chief Good. 299-1-4.
 — The business of mankind in this life being rather to act than to know, their portion of knowledge is dealt to them accordingly. 338-2-5.
 — Fuller knowledge, one of the rewards in the Future State. 339-2-2.
 — Curiosity one of the strongest and most lasting appetites implanted in man. 338-2-2.
 — Little now left for man to discover. 361-2-1.
 — Reading and contemplation, its sources; Ease and Plenty, its cherishers. 413-1-5.
 — Alexander said he had rather excel the rest of mankind in knowledge than in power. 553-2-4.
 — Human Nature the greatest object of K. 589-2-1.
 — "Knowledge sufficient to raise doubts, but not to clear them." 682-1-1.

Knowledge—continued.

- Novelty a great incentive to pursuit. 873-2-3.
- "We see a little, presume a little, and so jump to a conclusion." (John Locke.) 874-1-1.
- Tendency, as with money, to add to one's store, rather than to use and enjoy. 874-1-1.
- Perfection unattainable in this life. 303-1-5.
- Pleasure of advancement in. 596-1-5-1.
- Its Pursuit, the proper employment of our leisure. 148-1-7.
- Life, or the sense of it, extended by pursuit. 149-2-4.
- The mind that lies fallow but a single day sprouts up in follies that are only to be killed by a constant and assiduous culture. 19-1-1.
- Addison's ambition to have it said of him that he brought Philosophy out of Colleges and Libraries into Clubs and Coffee-Houses, and to Tea-tables. 19-1-1.
- "When Knowledge, instead of being bound up in Books and kept in Libraries and Retirements, is thus obtruded upon the Publick; when it is canvassed in every Assembly, and exposed upon every Table, I cannot forbear reflecting upon that Passage in the *Proverbs: Wisdom crieth without, she uttereth her voice in the Streets: she crieth in the chief Place of Concourse, in the Openings of the Gates. In the City she uttereth her Words, saying, How long, ye simple ones, will ye love Simplicity? and the Scorners delight in their Scorning? and Fools hate Knowledge?*" 188-2-2.
- Jealousy of the learned at its dissemination. *Essay* 379, p. 553.

Knowledge—continued.

- "The Egyptians, who made use of Hieroglyphicks to signify several things, expressed a Man who confined his Knowledge and Discoveries altogether within himself, by the Figure of a Dark-Lantern closed on all sides, which, tho' it was illuminated within, afforded no manner of Light or Advantage to such as stood by it. For my own part, as I shall from time to time communicate to the Publick whatever Discoveries I happen to make, I should much rather be compared to an ordinary Lamp, which consumes and wastes it self for the benefit of every Passenger." 554-1-4.
 - "Knowledge of the world." Its substance. 162-1-1; 162-2-1.
 - "Knowledge of the world." Ignorance of. Two stories. *Essay* 245, p. 348.
 - Knowledge of Self. The first need. 19-1-3.
 - Knowledge of Self. Rules for attaining. *Essay* 399, p. 579.
 - Knowledge of Self. *Seneca*.
Thus, when my fleeting days, at last,
Unheeded, silently, are past,
Calmly I shall resign my breath,
In life unknown, forgot in death;
While he, o'ertaken unprepared,
Finds death an evil to be fear'd,
Who dies, to others too much known,
A stranger to himself alone.
Motto to Essay 610.
 - Knowledge of the Future. Desire of. *Essay* 604, p. 849.
- Koran, The.** Night journey of Mahomet. 149-1-2.
- Other allusions. 136-1-3; 516-1-8.

L.

"**Laborious Nothings**" explored by German scholars. 315-2-5.

- Labour.** The Division of. 332-2-2.
- "The same hand that sow'd shall reap the field." 552-2.
 - "The Gods, said Hesiod, have placed Labour before Virtue." 640-1-4.
 - Habit makes it sweet. 640-2-1.
 - Right and wrong application of. Mis-directed talents. *Essay* 404, p. 585.
 - Labour is to idleness as brightness to rust. 371-1-3.
 - Wages question. *Essay* 232, p. 331.
- See also ACTION; AIM; APPLICATION; EXERCISE; WORK.

- Lace.** Bone. 103-2-5; 155-1-1.
- Flanders. 414-2-2; 712-1-3.
 - Generally. 154-1-1; 161-1-2; 167-2-3; 584-2-4; 785-1-1.

- Lacedemonians.** The bravest people in Greece. Their dances. 109-2-2.
- Their high character. 273-2-1.
 - "The Athenians understand what is good, but the Lacedemonians practise it." 14-2-3.

Lacedemonians—continued.

- Their prayers preferred by Jupiter to the oblations of the Athenians. 299-1-5.
- Lacqueys.** The Colonel and his servant. Amusing story. 141-1-2.
- The cause of a diplomatic difficulty. *Essay* 481, p. 688.
- Lacy, John.** Dramatist. 576-1-1.
- Ladder-dances.** 52-1-1.
- Ladder-walkers.** 369-2-2.
- Ladies.** Leonora's Library. *Essay* 37, p. 61.
- "Ladies Calling." A book. 62-2.
 - Their views on Greek quotations. 317-1-3; 389-1-5; 398-1-6; 424-1-4.
 - A Lady of the Manor. 195-1-2.
 - Fine ladies "much too nice to be quite alive." 212-2-3.
 - Fine lady of the stage. Her composition. 639-1-2.
- See also BEAUTIES; DRESS; WOMEN.
- Laertius, Diogenes.** A quotation. 214-2-1.
- La Ferte's** Country Dances. 62-2.
- La Fontaine.** "Is come more into vogue than any other author of our times." 267-1-1.

- Lambs.** Instinct in. 183-2-2; 184-1-2.
 — Effect of sucking a goat. 350-1-2.
 — Sacrifice of the Black Lamb. 209-2-3.
See also RAMS.
- Lamentations.** *See* MOURNING.
- Lampoons.** Writers ought to be attacked by every honest man. 59-2-7.
 — Susanna Lovebane's complaint. 425-1-5.
 — Torn up before publication, are sacrifices to Humanity. 518-1-2.
See also CALUMNY; DETRACTION; RIDICULE; SCANDAL.
- Lamy, Bernard.** Author of "Perspective made easy." 902-1.
- Lancashire Witches.** A Play. 209-2-2.
- Lancaster, Duchy of.** 30-1-4.
- Land.** Yard Land. 471-2-2; 477-1-2.
 — Land Tax. 189-1-3; 289-2-2.
 — Custom of Free Bench. 862-1-7, and *Essay* 623, *p.* 870.
 — The Landed interests. 191-1-4, and *Essay* 174, *p.* 254.
- Landlords.** Types in the Spectator.
 — Sir Roger. *Essays* 106, *p.* 163; 112, *p.* 171.
 — Captain Sentry. *Essay* 544, *p.* 773.
 — Sir Andrew Freeport. *Essay* 549, *p.* 780.
 — Another. *Essay* 622, *p.* 869.
- Language.** In Poetry and the Drama. *Essays* 39, *p.* 64; and 285, *p.* 408.
 — Slang. *Essay* 616, *p.* 863.
 — Writing and Painting compared. 600-2-2.
 — Insincerity. Ambassador of Bantam's letter. *Essay* 557, *p.* 795.
 — Ambiguity. 546-2-1.
 — Pompousness in. 864-1-7.
 — Licentious. 580-2-7.
 — Obscurity. 554-1.
 — Use of plain terms by young ladies. 312-2-5.
 — Coarseness in the Fine Gentleman. 107-1-2.
 — Reception of a thought dependent on its dress. 591-1-4.
 — "From cheats of words the world she brings
 To real estimates of things."
 — *Horace. Motto to Essay* 429.
See also BILLINGSGATE; CANT; CONVERSATION; DELICACY; EUPHEMISM; EXPRESSION; IDIOM; METAPHORS; ORATORY; PHRASES; POETRY; SIMILITUDES; SPEECH; STYLE; TRANSLATIONS; VERSE.
 — Language of Birds. *See* BIRDS.
 — Language of the Eye. *See* EYE.
 — Gipsies' knowledge of. 196-1-3.
 — European and Hebrew compared. 586-2-2.
 — General comparison. 651-2-3.
 — Oriental. 586-2-2.
 — Teaching of the Classical. 330-1-1; 492-1-4.
- English.*
 — Neglect in schools. 217-1-1.
 — Adulteration with foreign expressions. *Essay* 165, *p.* 241.
 — Comparison with others. 651-2-3.

Language—continued.

- Generally. *Essay* 135, *p.* 201.
- Other Languages.** *See* the following headings:—DUTCH; FRANCE; GERMANY; GREECE; HEBREW; IRELAND; ITALY; LATIN; POLAND; RUSSIA; SCOTLAND; SPAIN.
- Lansdowne, Lord.** "Unnatural flights in poetry." 382-2-n.
- Lanterloo.** A game at cards. 349-1-1.
- Lapirius.** A generous brother. 353-1-1.
- Lapland.** Translations of Love-songs. *Essay* 366, *p.* 536; *also*, 587-2-3.
 — Belief in magic and incantations. 850-1-2.
 — Their poets in Steele's Dream of Par-nassus. 732-2-1.
- Larks.** Introduction on the stage. 26-2-1.
 — Preservation of. 63-1-1.
 — Lady who could not bear their noise. 194-1-1.
 — As food. 473-2-3.
- "Last Words, More."** 637-1-2.
- Latimer.** Conference between Papists and Protestants. 665-1-1.
- Latin Language.** "Always contradicting one because he knows Latin." 208-1-2.
 — Ladies charmed with it, as being to them sound abstracted from ideas. 425-1-1; 317-1-2.
 — Comparison with other languages. 651-2-3.
 — Teaching of. 330-1-1.
 — Treaty Latin. 440-1-8.
 — Quotation at the table. Sir Roger's fear. 164-1-1.
 — The affix -osus. 291-1-6.
 — Production of verses by machinery. 316-1-2.
 — Latinisms in Milton. 409-2-1.
 — Lilly's Grammar. 317-1-2n.
- Laud, Archbishop.** Bishop Sanderson a friend of his. 164-1-n.
 — Opposes the suppression of Wakes. 236-2-4.
 — Punishes the Stationers' Company for a misprint in the Bible. 821-2-4.
- Laudable.** Nothing in which the Will is not concerned. 54-1-1.
- Laughter.** Will Honeycomb laughs easily. 7-2-1.
 — Genealogy of. 59-1-2.
 — False Humour always laughing, while everybody about him looks serious. 59-1-2.
 — Hobbes' explanation of. 78-2-3.
 — Hobbes' explanation criticised. 86-2-3.
 — Does not proceed from profound joy. 150-1-3.
 — English need incitements to. 261-2-2.
 — Seeking self-forgetfulness in loud laughter. 283-2-3.
 — The Coquet laughs when she is not merry. 351-2-7.
 — Sentiments provocative of, in Heroic Poems. 401-1-3.
 — Only one laugh in the whole *Æneid*. 401-1-3.
 — Loud laughter of the Coquet. 403-1-6.
 — Christ never seen to laugh. 556-1-2.

Laughter—*continued.*

- A distinguishing characteristic of Man. 706-2-4.
- Humour of Terence so delicate as not to raise laughter. 715-2-1.
- The property of Reason, but, in excess, the mark of Folly. 842-2-4.
- Laugh, if you are wise.
- *Martial.* *Motto to Essay* 47.
- Generally. *Essay* 249, p. 353.
- See also HUMOUR; MIRTH.
- Law.** Henry de Bracton's *De Legibus et consuetudinibus Angliæ*. 686-1-n.
- "This is or should be law." 529-2-1.
- "Taking the law of" a man. 185-2-3,4; 387-1-4.
- Club-Law. 341-2-6.
- Poor-Laws. *Essay* 232, p. 331.
- Land-Laws. See LAND.
- Hard Cases. 803-2-4.
- Libel Laws. 636-2-n.

Lawyers. The Profession generally. *Essay* 21, p. 36.

- *Iras et verba locant.*—*Martial.* 36-2-2.
- The Law-Pedant, who is always putting cases and contesting points. 162-2-2.
- Trial for witchcraft. Lawyers in advance of their times. 179-1-n.
- Letter from a Middle-Templar. 194-2-3.
- Ethics of the Profession. 252-1-2.
- Few pleaders are tolerable in company. 285-1-4.
- Disputatious in conversation. *Essay* 197, p. 284.
- Admission of women to the Bar. 351-2-3.
- Those who have mistaken their calling. 443-2-6.
- Supporting a bad case. 543-1-1.
- Lawyers' Club. 546-1-2.
- Letter from a Lawyer's Clerk. 687-2-4.
- How to overcome modesty and diffidence. *Essay* 484, p. 692.
- Amorous affairs. 694-2-2; 760-2-5; 840-2.
- Pranks as amateur coachmen. *Essay* 498, p. 710.
- Barristers' disdain of attorneys. 776-2-1.
- A protest against legal phraseology. 784-2-1.
- The "Ornamental Counsel." 784-2-1.
- See also ATTORNEYS; BARRISTERS; BENCHERS; COIF; COUNSEL; JUDGES; TEMPLARS.
- Law Students.**
- Seen in all public assemblies, except in a Court of Justice. 36-1-4.
- Ready dress'd for Westminster at 8 a.m. 81-2-2.
- Some appear at the Coffee-House in Night-gowns. 81-2-2.
- Leontine, a zealous student. 187-2-1.
- A wagering, positive disputant. 214-2-3.
- An unpleasant meeting with a father. 221-2-6.
- Designs of Jezebels. 256-1-1.
- Coffee-House Debates. 285-2-1.

Lawyers—*continued.*

- Reform of a member of the Lazy Club. 463-2-2.
- "This is my third year at the Temple, and this is or should be the Law." 529-2-1.
- Pranks as amateur coachmen. *Essays* 498, p. 710; 526, p. 748.
- Generally.
- Petition of John a Nokes and John a Styles. 319-2-4.
- See also ASSIZES; COURT; JUSTICE; JUSTICES.
- Lazy Club.** 463-2-2.
- Leagues.** Breach of. 254-1-2.
- Lean people.** Lamentation of Lady Ample. 54-2.
- Cure for Leanness. 905-6.
- Skeletons' Club. 17-2-2.
- Lear,** King. Shakespeare's Play. Admirable. Poetical Justice observed. 67-1-1.
- Tates "improvement." 699-1-n.
- Fine expressions of anger. 769-2-4.
- A new device in stage effect. 836-2-2.
- Learning.** Makes a silly man ten thousand times more insufferable. 162-2-4.
- "You are so learned that there is no understanding you." 208-1-4.
- Without discretion, is pedantry. 323-1-1.
- Flourishes under Liberty and Plenty. 413-1-4.
- Ostentation in authors. 427-2-2.
- Its purpose. 515-2-2.
- Weighed with natural parts in the Vision of Scales. 663-2-1.
- Employment of learned men in business. 672-1-4.
- "Pity he has not less or more." 682-1-1.
- Absence of mind in learned men. 124-2-2.
- A learned woman. 553-2-5.
- "The best blood by learning is refined." *Motto to Essay* 123.
- See also KNOWLEDGE; PEDANTRY.
- Le Bossu.** See BOSSU.
- Lebrun.** A painter. 324-2-n.
- Le Conte,** Father. His "Present state of China." 275-2-3.
- Lee,** Nathaniel, Dramatist. His heroes, swelling and blustering. 67-2-4.
- His "Mithridates," and "Theodosius." 146-1-4.
- A mad poet. 628-2-2.
- Criticisms of his work. 66-1-3; 409-1-2.
- Leering.** 196-1-1; 356-1-1; 445-1-1.
- Leeward Islands.** A romantic story. 310-1-2.
- Legacies.** To charities. A disdainful view of. 668-2-3.
- See also EXPECTATIONS.
- Legends.** See FABLES; HEATHEN.
- Legs, Wooden.** Claims of their owners to employment. Sir Roger. 558-2-1.
- Leicestershire.** A letter from Gabriel Bullock of Swepton. 477-2-1.
- Leisure.** Some people are better without. *Essay* 43, p. 71.
- Amusements for all fools of eminence,—Politics and Poetry. 72-2-2.
- Every man should be taught some handicraft. 71-1-2; 73-1-4.

Leisure—*continued.*

- The tedious, empty spaces of life. 148-1-8.
- "If I had less leisure I should have more." 457-1-3.
- Few know how to be idle and innocent. 594-1-2.
- Employment. Generally. *Essay* 93, p. 147.

See also IDLENESS.

- Lent**, Rules to keep. A book. 146-1-3.
- Leo X.**, Pope. Rebuked by a priest. 709-2-3.
- L'Estrange**, Sir Roger. His Book of Fables. 42-1-n.
- A pioneer in spelling reform. 202-1-3.
- Leti**, Gregorio. His boast that he had been author of a book and father of a child for 20 years successively. 880-1-2.
- Letters** (Epistles). Judgment of character by. 46-2-3; 407-1-2.
- Husband's opened by the wife. 306-1-1.
- Touches of nature more pleasing than wit. 264-1-3.
- Letters to the Spectator. Answers to a batch. *Essay* 619, p. 866.
- Letters to the Spectator unpublished. Lillie's collection. 866-1-n.
- Teaching of letter-writing in schools. 516-1-2; 330-1-1.
- Women and Postscripts. 127-2-4; 407-2-3; 582-2-2; 708-2-3.
- A letter-opener's detection. 642-1-3.
- The writer in haste. 407-1-2.
- Use of lemon-juice for ink. 101-2-3.
- Dying wife to her husband. 295-2-3.
- Ann Boleyn's last letter. 577-1.
- Letters of Aristænetus. 340-2-4.
- A letter of Horace. 705-1-5.
- A letter of Pliny. 748-1-3.
- A letter of Consolation. 279-1-5.
- Letters of Recommendation. 316-2-4; and *Essay* 493, p. 704.
- Letters from women on women. 708-2-2.
- Emperor of China to the Pope. A squib. *Essay* 545, p. 774.
- Acknowledgment of an April Fool's gift. 622-1-3.
- Epistolary Poetry. *Essay* 618, p. 865.
- Letter from a monkey. *Essay* 343, p. 500.
- Letter from a Schoolboy. 481-1-2.
- Letter from the Ambassador of Bantam. 795-2-7.
- Letter from Bob Short. 677-2-5.
- Letter from Robin Shorter. 695-1-4.
- A stinging letter. Mr. Trap to Mr. Stint. 642-1-3.
- A slangy letter. 863-2-7.
- A pedantic letter. 864-1-7.
- Love-letters.*
- James (a servant) to Betty. 116-2-3.
- Steele's. *Essay* 142, p. 210.
- Gabriel Bullock's. 471-2-2; 477-1-2.
- Two; a contrast. 743-2-2.
- A little romance. *Essay* 627, p. 874.
- Other letters are recorded under the titles of their respective subjects.
- Letters** (Literature). Republic of. *Essay*, 529, p. 752.
- Leucas**. The Lovers' Leap. 319-2-3; also *Essays* 227, p. 325; 233, p. 333.

Levés of the Great. *Essay* 193, p. 279.

Levity. *Essay* (598) on the blending of seriousness and cheerfulness in disposition and character. 842-2-3.

— In behaviour, the bane of all that is good.—*Seneca. Motto to Essay* 492.

Lewis, W. A Publisher. 903-6.

Leyden. 196-1-3; 268-2n.

Liars. Confessions of one. *Essay* 136, p. 202.

— Suggestion that they should be called "historians." 203-2-1.

— Some lies born of arrogance; some of malice; some of benevolence. *Essay* 234, p. 334.

— Lies in compliments. 160-1-3.

— Giving the Lie, the deadliest offence with men. 155-2-4.

— One deceit needs many more to make it good. 514-2-3.

— "He would not tell a Lie, though he might gain Heaven by it." 723-1-1.

— Party-Lying. *Essay* 507, p. 722.

— Embellishers of Facts. *Essay* 521, p. 741.

— Journey of a Lie through the town. 742-1-5.

Libels. Scurrilous and infamous publications. 190-1-1, 2.

— The jealous and revengeful pleasure of defamation. 366-1-1.

— Innuendoes of the Synopist tribe of writers. *Essay* 567, p. 807.

See also CALUMNY; DETRACTION; LAMPOONS; RIDICULE; SCANDAL.

Liberality. *See* ALMS; BENEVOLENCE; CHARITY; GENEROSITY.

Libertines. *See* AMOURS; GALLANTRY; IMMORALITY; RAKES; SEDUCTION.

Liberty. The figure of Liberty in the Allegory on Public Credit. 9-2-4.

— Cowley's *Essay* on. 174-2n.

— Riches and Plenty its natural fruits. 413-1-4.

— Liberty of the subject. Form of Government. *Essays* 287, p. 412; 384, p. 559.

— Christianity and Civil Liberties. 560-1-2.

— The mother of Fancy. 732-2-1.

Libraries. That of Serenus Sammonicus. 317-2n.

— Sale of a Giordano Bruno. 566-1n.

— Leonora's collection. *Essay* 37, p. 61.

— Althorpe Library. 573-1n.

— Cotton Library. 577-1-1.

— Radcliffe Library, Oxford. 671-1n.

— Vatican Library. 882-1-2.

See also BOOKS; READING.

Licentiousness. *See* IMMORALITY.

Lies. *See* LIARS.

Life. We make provisions for this Life as tho' it were never to have an end, and for the other Life as tho' it were never to have a beginning. 817-1-1.

— "*Spatio brevi*

Spem longam rescres: dum loquimur, fugerit Invida.

Etas; carpe Diem, quam minimum credula postero."—Hor.

— "We all of us complain of the Shortness

of Time," saith *Seneca*, "and yet have much more than we know what to do with. Our Lives," says he, "are spent either in doing nothing at all, or in doing nothing to the purpose, or in doing nothing that we ought to do; We are always complaining our Days are few, and acting as though there would be no End of them." 147-1-1.

— A Lewd young fellow seeing an aged Hermit go by him barefoot. "Father," says he, "you are in a very miserable Condition if there is not another World." "True, Son," said the Hermit; "but what is thy Condition if there is?" 816-2-5.

— Living by Method. *Essay* 27, p. 46.

— To be viewed with regard to the Hereafter. 122-2-2; 415-2-2.

— Cultivate indifference to its attractions. 122-2-2.

— Aim at Equanimity, not Pleasure. 213-1-2.

— No resting place where desire may sleep. 303-1-5.

— The mean view and the lofty compared. 213-1-3.

— Spending in trifles. *See* DIARIES.

— Is it well spent? A catechism. 458-1-4.

— Waste of Time and lack of purpose. *Essay* 93, p. 147.

— No dallying with it after the age of forty. 187-1-1.

— Art of Living little studied. 319-1-1.

— "What nonsense is all the hurry of this world to those who are above it!" 651-1-1.

— Its gentle gales of hopes and fears. 322-1-2.

— Mirzah's Vision of the world. *Essay* 159, p. 233.

— Wasted lives. *Essay* 222, p. 318.

— Lives of some like the path of an arrow. 45-1-3.

— Is only Life when blest with health. *Motto to Essay* 143.

— None real but the cheerful. 212-1-2.

— It is the satisfaction of some innocent pleasure or the pursuit of some laudable design. 212-2-1.

— Any other view tolerable only to idiots. 212-2-3.

— A chart showing shoals and quicksands. 296-1-2.

— The several stages. 873-1-3; 372-1.

Its Length.

We complain of its shortness, treat it as without limit, and wish every period at an end. 147-1-1,2.

Measuring it by satisfaction. 156-1-5.

Petition of the Centenarian to Jupiter for another year. 569-2-1.

Other considerations. 225-2-2.

See also LONGEVITY.

Similes.

Life a game of chance. 587-2-2.

Life a drama. 314-2-7; 542-2-2.

Life a journey; a pilgrimage. 8-1-1;

314-2-6; 475-2-5.

Life a probation. 339-1-2.

Life a voyage. 322-2-1.

— Life in the material world generally. *Essay* 519, p. 738.

Laws, Rules, and Maxims.

Their need. 123-1-1; 46-2-3.

Sailing by compass. 174-2-4.

Economy. 278-1-2.

Captain Sentry's love of. 511-1-2.

Not resting on the past. 548-1-1.

Follow Nature. *Essay* 404, p. 585.

Learn the true estimate of things. 847-1-4.

Not to be too much addicted to any one thing.—*Terence. Motto to Essay* 105.

A man should not live as if there was no God in the world; nor at the same time, as if there were no men in it. 843-1-6.

See also AIM; END; PURPOSE.

Light. Only an idea in the mind. 596-2-2,3.

Lightning. Stage. 73-1-5; 836-2-2.

Ligon. Account of Barbadoes. 20-2-4.

Lillie, Charles. 77-1-3; 206-1-2; 253-2n.; 370-2; 448-2-6; 502-1n.; 524-1-2.

Lilly's Latin Grammar. 317-1-3;

330-1-1; 378-1-3; 438-2-3.

Limborch, Philippe de. 307-1-4.

Limning. 478-2-1.

Lincoln, Bishops of. 164-1-2; 453-1n.

Lincoln's Inn. *See* LONDON.

Lincolnshire. Conington. 126-1n.

Linendrapers, Literary. 385-1n.; 414-2n.

Linguists. 196-1-3.

Link-man, A. 651-1-2.

Lintot, Bernard. A publisher. 744-1n.

Linus. A quotation. 673-2-7.

Lions. Stage-Lions. *Essays* 13, p. 23;

and 14, p. 24.

— Exhibition of. 52-1-1.

— Fable of the Lion and the Man. 20-2-4.

— "Tipping the Lion." 471-1-1; 482-2-9;

507-2-3.

Lipograms. 96-1-4; 101-2-1; 104-1-3.

Literature. Its influence. 13-2-1.

— Popular taste. *Essay* 70, p. 113.

— Test of worth. 114-1-1,2.

— Gothic style in. 121-2-4.

— Literary trifles. *Essays* 60, p. 97; and

Declines with empire. 98-2-3. [59, p. 96.]

— Its power and lastingness. *Essay* 166,

p. 242.

— Judging people by their taste in. 715-2-1.

— Critics who dwell on blemishes. 234-1-4.

— Comparison of national characteristics. *Essay* 455, p. 651.

— Formation of Taste. *Essay* 409, p. 590.

— Conciseness a feature of the English style. 201-1-6.

— Literary men subject to the Spleen and the Vapours. 175-1-6.

— Jealousy in authors. 189-1-2.

— Republic of Letters. *Essay* 529, p. 752.

— Bookish men as husbands. 690-1-2.

See also AUTHORS; BOOKS; COMPOSITION; CRITICISM; DRAMA; LEARNING; PEDANTRY; PLAYS; POETRY; TASTE; WRITERS; WRITINGS; FRANCE; GERMANY, &c.

Litigiousness. Tom Touchy, a type of. 185-2-3.

Little inventions. Their importance. 616-2-1.

Liturgy, The. Excesses of some of the clergy. 451-1-2.

Livy. His charm, his manner of telling a story. 591-1-3.

— His pre-eminence as an historical writer. 605-2-1.

— A quotation. 267-1-1.

Loadstone, The. 91-2-1; 344-2-3, 5.

Locke, John. His "Human Understanding" in Leonora's Library, with a paper of patches in it. 62-2.

— Comparison of Wit and Judgment. *Essay* 62, p. 100.

— Notions of Time. 148-2-4.

— Association of Ideas. 168-2-3.

— An argument for Providence. 184-1-3.

— His "Human Understanding" an odd book to study for one seeking the reputation of a Critic. 417-2-6.

— Treatise on Education quoted. 451-2-8.

— His chapters on Definitions. 546-2-1.

— Functions of Pain and Pleasure. 564-2-3.

— Human ideas of God. 755-1-2.

— A story of. 759-1.

— On personal identity. 820-1-2.

— "One of the greatest modern philosophers." 845-1-3.

— We see a little, presume a little, and so jump to a conclusion. 874-1-1.

Logic. Modes of argument. The Socratic; Club-law; the Logic of Kings; arguing by poll; arguing by torture; arguments from the Mint. *Essay* 239, p. 341.

— Disputations of Smiglerius. 341-2n.

— Critical and logical faculties united in Aristotle. 417-2-5.

— Milton's recommendation of its study. 428-1n.

— Logic-Lane, Oxford. 341-2-6.

London and the Neighbourhood.

(A.) *Places and Institutions.*

(B.) *Other Allusions.*

(A.) PLACES AND INSTITUTIONS.

— Aldgate. 313-1-3.

— Anne's, St., Lane. 189-1-3.

— Ann's, St., Soho. 62-2n.

— Barbican. 636-1-1.

— Barn Elms. 145-2-3n.

— Bartholomew's, St., Hospital. 268-2-3n.

— Beaufort Buildings. 206-1-2; 524-2n.;

— Bedlam. 58-2-2; 720-1n. [712-2-1n.]

— Belle Sauvage. 48-2-1.

— Billingsgate. 351-2-3; 646-1-3.

— Birchan Lane. 535-1-2.

— Bishopsgate. 725-2-5.

— Blackheath. 262-2n.

— Bloomsbury Square. 61-1-1.

— Bloomsbury, Hart Street. 902-3.

— Bride's, St., Church. 423-1-1; 555-2-3.

— Broad Street. 724-2-3.

— Brompton. 648-1-4.

— Buckingham House, Palace. 151-2-1n.; 362-2n.

— Catherine Street, Strand. 419-1n.; 423-1n.

— Chancery Lane. 483-2-3.

— Chandos (Shandois) Street. 325-1-1.

— 'Change. 110-1-1; 725-1-1.

— See also EXCHANGE.

— Change Alley. 227-2-2; 16-2-1

London—continued.

— Charing Cross. 137-2-2.

— Charing Cross, Spring Garden.

Essay 383, p. 558.

— Charterhouse. 63-2-2n.

— Cheapside.

— Story of Rival beauties. *Essay* 80, p. 128.

— Bible and Three Crowns. 277-2-5.

— Letter from Josiah Henpeck. 305-1-6.

— Chelsea (Chelsey). 204-2-2; 225-1-2; 710-2-2.

— Chocolate Houses. See that Head in body of book.

— City of London. See that Head in body of book.

— Clapham. A Rector of. 245-2n.

— Clare Market. 625-2-2.

— Clement's, St., Church. 711-1-1.

— Coffee-Houses. See that Head in body of book.

— Compton Street, Soho. 62-2n.

— Cornhill. 777-1-2.

— Covent Garden. See that Head in body of work.

— Custom House. 397-1-4.

— Dark House, The. 650-1-3.

— Dean Street, Soho. 904-2.

— Debtors' Prison, Ludgate. 132-2n.

— Deptford. 202-2-4.

— Devereux Court. 273-1n.; 710-1-3; 749-2-4.

— Dunstan's, Saint. 507-2-3.

— Durham Yard, Strand. 152-1n.; 778-1n.

— Essex Street, Strand. 705-1-3.

— Exchange, Royal. See ROYAL in body of book.

— Exchange, New. 152-1-1; 227-2-2; 228-1-1.

— Exchange Alley. 902-2.

— Exeter Change, Strand. 903-5.

— Fish Street. 584-2-3.

— Fish Street Hill. 385-1n.

— Fleet Street. 28-2-3; 483-1-2; 488-2-1; 749-1-3.

— Fox-Hall (Vauxhall). 558-2-2.

— Fulham. 648-1-7.

— Fuller's Rents. 140-1-2.

— Garlick Hill, St. James' Church. 217-1-2.

— Gerrard Street. 726-1-2.

— Giles (St.)-in-the-Fields. 641-1n.

— Giltspur St., Compter. 132-2-1n.

— Gravel Pits, The. 206-1-1.

— Gray's Inn. 386-2-3; 387-1-1; 790-2-51.

— Gray's Inn Lane. 749-1-3.

— Greenwich. 867-2-6.

— Grub Street. 220-2-3; 269-1-3.

— Haberdashers' Hall. 88-2-1.

— Hackney Church. 201-1-3; 284-1-3.

— Hammersmith. 648-1-5; 812-1-3.

— Hampstead. 311-2-2; 710-2-1.

— Hampton Court. 324-1-1; 324-2n.

— Hart Street, Bloomsbury. 902-3.

— Hatton Garden. 378-2n.

— Haymarket. See that Head in body of book.

— Hockley-in-the-Hole. See that Head in body of book.

— Holborn. Bear and Cross Keys Taverns. 205-2-1.

— Holborn. Fuller's Rents. 140-1-2.

London—continued.

- Hospitals.
- St. Bartholomew's. 268-2.
- Bridewell. 16-1-4.
- Hyde (Hide) Park.
- The Ring. 119-1-1; 141-1-2; 551-2-10.
- Other allusions. 145-2-3, 4; 363-2-2; 396-2-1; 624-2-5.
- Inner Temple. *See* TEMPLE.
- Inns of Court. 187-2-1; 285-1-6.
- *See also* GRAY'S; LINCOLN'S; LYONS; NEW.
- Islington. 459-1; 551-2; 647-2-4.
- James Street. 380-2-2; 650-1-3; 378-2-2.
- James, Saint. *See* SAINT.
- John Street. *See* SAINT.
- Kensington Garden. 682-2.
- King Street, Covent Garden.
- 397-1-6, 7; 397-2-6; 650-1-3.
- Knightsbridge. 648-1-2.
- Leadenhall Street. 414-2-2.
- Lincoln's Inn. 268-2n.
- Lincoln's Inn Chapel. 856-1-2.
- Lincoln's Inn Fields. 13-2-2; 438-2-2, 3.
- Little Britain. 5-2-2; 268-2-3; 423-1-n.; 712-2n.
- Lombard Street. 904-2.
- London Bridge. 558-2-2.
- Long Acre. 356-1-2; 650-2-1.
- Long Lane. 378-1-1; 439-1-4.
- Lothbury. 438-2-2, 3.
- Ludgate. 132-1-3.
- Ludgate, Belle Sauvage. 48-2-1.
- Lyons Inn. 526-1-2.
- Mall, The. 628-1-1; 708-1-1; 794-1-5.
- Mansion House. 662-1n.
- Mark Lane Chapel. 660-1n.
- Martin's, St. *See* SAINT.
- Middle Temple. *See* TEMPLE.
- Mile End Green. 454-2-2; 473-1-3.
- Monmouth Street. 439-1-4.
- Montagu House. 145-2-3.
- Moorfields. 280-1-3; 720-1-5n.
- Mouse Alley. 635-2-2.
- Mulberry Garden. 151-2-2n.
- New Exchange. 152-1-1; 227-2-2; 228-1-1.
- New Inn. 6-2-1.
- New River. 12-1-3; 841-2-4.
- Newgate Prison. 493-2-1n.; 719-1-3.
- Newgate Street. 483-2-3.
- Newington. 676-1-3n.
- Newport Street. 650-2-1.
- Nine Elms. 650-1-3.
- Norfolk Buildings. 480-1-8.
- Norfolk Street. 488-2-1.
- Ormond Street. 17-2-5.
- Paddington. 648-1-6.
- Pall Mall. 397-1-7.
- Pancras, St. *See* ST.
- Park, The. 42-1-3; 43-1-1; 417-1-3; 628-1-1.
- *See also* HYDE; ST. JAMES'S.
- Parson's Green. 648-1-7.
- Paul, St. *See* ST.
- Paymaster General's Office. 167-1n.
- Peter. *See* ST.
- Piccadilly (Pickadilly). 245-2n.; 305-1-5; 551-2-3.
- Prisons. *See* that Head in body of book.
- Putney. 648-1-5.
- Red Lion Square. 806-2-5.

London—continued.

- Richmond. 245-1-6; 245-2n.; 649-2-6.
- Ring, The. 119-1-1; 141-1-2; 551-2-10.
- Round Court. 439-1-2, 7.
- Round House. 266-1-1; 266-2-3.
- Russell Court. 6-2-1; 635-1-3.
- Russell Street, Covent Garden. 903-2.
- St. Anne's Lane. 189-1-3.
- St. Ann's, Soho. 62-2n.
- St. Bartholomew's Hospital. 268-2-3n.
- St. Bride's Church. 423-1-1; 555-2-3.
- St. Clement's Church. 711-1-1.
- St. Dunstan's. 507-2-3.
- St. Giles-in-the-Fields. 641-1n.
- St. James's. 406-2-4; 551-2.
- St. James's, Garlick Hill. 217-1-2.
- St. James's, Westminster. 539-1n.
- St. James's Park. 167-1n.; 363-2-2.
- St. John Street. 377-2-2.
- St. Martin's-in-the-Fields. 439-1-2.
- St. Martin's Lane. 650-1-3.
- St. Pancras (Pankridge). 648-1-3n.; 766-2-2, 3.
- St. Paul's Cathedral. 82-2-2, 3; 83-1-1; 641-1n.; 733-1-2; 785-1-2.
- St. Paul's Churchyard. 733-1-2; 782-1-1; 856-2-1.
- St. Paul's, Covent Garden. 25-1-5.
- St. Peter's poor. 902-1.
- St. Thomas's, Southwark. 641-1n.
- Savoy, The. 39-2-2; 88-1-3.
- Shandois Street. 325-1-1.
- Sion College. 217-1-2.
- Smithfield. 342-1-5; 438-1-3.
- Snow Hill. 471-1n.
- Soho.
- St. Ann's. 62-2n.
- Compton Street. 62-2n.
- Dean Street. 904-2.
- Soho Square. 5-2-3n.
- Somerset Garden. 124-1-3.
- Southampton Street. 902-5.
- Southwark, St. Thomas's. 641.
- Spitalfields. 345-2-2; 738-1-3.
- Spring Garden. *Essay* 383, p. 558.
- Stationers' Hall. 786-1-4.
- Stepney (Stebon-Heath). 737-2-4.
- Stocks-Market. 662-1-2n.
- Strand, The.
- Beaufort Buildings. 206-1-2; 524-2-2n.; 712-2n.
- Bridge, Strand. 650-1-3.
- Catherine Street. 419-1n.; 423-1n.
- Chandos Street. 325-1-1.
- Devereux Court. 273-1n.; 710-1-3; 749-2-4.
- Durham Yard. 152-1n.; 778-1n.
- Essex Street. 705-1-3.
- Exchange, New. 152-1-1; 227-2-2; 228-1-1.
- Exeter Change. 903-5.
- Norfolk Buildings. 480-1-8.
- Norfolk Street. 488-2-1.
- St. Clement's. 711-1-1.
- St. Dunstan's. 507-2-3.
- Savoy. 39-2-2; 88-1-3.
- Shandois Street. 325-1-1.
- Southampton Street. 902-5.
- Tonson's (Jacob) House. 326-2n.; 419-1-n.; 712-2n.

London—continued.

- York Buildings. 152-1-n.; 369-2-n.;
 370-1-n.; 370-2.; 399-1-4.; 506-2-2.
 — Taverns. *See* that Head in body of book.
 — Temple. *See* that Head in body of book.
 — Theatres. *See* that Head in body of book.
 — Tilt Yard. 167-1-4-n.; 167-2-2.
 — Tower, The. 23-2-1.; 241-2-2.; 577-1.
 — Tower Hill. 200-1-3.
 — Tyburn. 223-1-1.
 — Vauxhall (Fox-Hall). 558-2-2.
 — Vinegar Yard. 882-2-1,2.
 — Wapping. 305-2-1.; 635-2-2.
 — Warwick Lane. 712-2-n.
 — Warwick Street. 650-2-3.
 — Westminster. *See* that Head in body of book.

- Whitefriars. 902-2.
 — Whitehall. 167-1-4.; 255-2-2.; 406-2-4.
 — Whitehall Tilt Yard. 167-1-4-n.; 167-2-2.
 — Workhouse. 132-2-n.
 — York Buildings. 152-1-n.; 369-2-n.;
 370-1-n.; 370-2.; 399-1-4.; 506-2-2.

(B.) OTHER ALLUSIONS.

- Bartholomew Fair. 85-1-1.; 652-2-4.
 — Bellman. 651-1-2.
 — Bishop of London. 636-1-n.
 — Cries of the Streets. *See* CRIES (in body of book).
 — Fire of London. 117-2-5.; 132-2-n.; 644-2-2.
 — Freeman's privilege. 356-2-4.
 — Gazette. 387-2-5.; 636-2-n.
 — Lords Mayors.

The rich widow and the prisoner. A romance. 132-1-n.
 Amusing scene at a Guildhall banquet.

- Metropolis. The term used. 661-2-4.
 112-2-2.; 289-1-3.
 — Mohocks. *See* that Head in body of book.
 — Scowrs. *See* that Head in body of book.
 — Smoke of the Town. 76-2-4.; 754-1-4.
 — Stationers' Company. 821-2-4.
 — Streets. *See* that Head in body of book.
 — Sweaters. *See* that Head in body of book.
 — Train'd bands. 72-1-4.
 — Emptiness of the Town (Aug. 11th). 209-1-3.
 — Emporium of the whole earth. 112-2-2.
 — Its contributions to the revenue. 289-1-3.
 — Sketch of a day's life of London. *Essay* 454, p. 649.

- London by night. *See* MOHOCKS;
 SCOWRS; SWEATERS.
 — Distinct character of each quarter of the town. 583-2-3.
See also CITY; HAWKERS; PROCESSIONS;
 STREETS.

Longevity. Treatise of Lewis Cornaro.

- Sir W. Temple's *Essay*. 283-1-n.
 — A man of delicate constitution reaches the age of 99. 418-1-n.
 — The old man's prayer to Jupiter for another year. 569-2-1.

Longings in women. 473-2-3.**Longinus.** Difference between puns and true wit. 100-2-1.

- Criticism of his style. 159-2-4.
 — His quotation of Sappho's ode. 320-2-6;
 328-2-1, 6.
 — Boileau's criticism. 361-2-2.; 401-1-n.
 — His criticisms illustrated in his language. 361-2-3.
 — On Homer. 400-2-1.; 465-1-5.; 466-2-7;
 485-1-1.; 699-2-1.; 882-2-2.
 — His superiority as a critic. 591-2-3.; 837-1-2.
 — A fragment of a work by him in the Vatican library, in which he commends St. Paul as an orator, and speaks of him as "the patron of an opinion not yet fully proved."

- Other quotations and allusions. 882-1-2.
 406-2-6
 419-1-2.; 493-2-2.; 856-2-3.

Longitude. "The inventor of the." 616-2-1.**Looking-glasses.** Women's fondness for.

- Autobiography of one. *Essay* 392, p. 570.
 — Fable of a vain old woman. 645-2-3.

Looks. Prejudiced by a man's. Prosopolepsia. 138-2-3.

See also APPEARANCES; BEAUTY; UGLINESS.

Loquacity. The tongue is like a race-horse, which runs the faster the lesser weight it carries. 352-1-3.**Lords Mayors of London.** *See* LONDON.**Lord's Prayer, the.** Use of WHO and WHICH. 127-1-1.

- Comparison with Socrates' rules of Prayer. 292-2-4.

Lorrain, Paul. Ordinary of Newgate.**Loss.** Real affliction for imaginary losses. 493-1-1.

- Sense of loss deeper than that of enjoyment. 367-1-3.
 — Aristippus' regard of what is left, not of what is taken. 815-2-5.

See also AFFLICTION; DEATH; GRIEF.

Lotteries. A patriotic lottery. 139-2-3.

- Lucky numbers. *Essay* 191, p. 277.
 — A winning ticket. A pathetic story.

- Steele's scheme of a National lottery, 345-2-2.

- 597-1.

Louis XIII. of France. 776-1-5.

- Louis XIV. of France.** *Essays* 139, p. 206; 180, p. 262; *also* 289-1-2.; 290-2-2.; 342-1-3.; 441-1-2.

Loungers (of Cambridge), The. *Essay* 54, p. 88; *also* 126-2-3.**Love.**

- (A.) *Stories and Incidents.*
 (B.) *The Passion in Women.*
 (C.) *Poetry and Love.*
 (D.) *Plays.*
 (E.) *Lovers.*
 (F.) *Generally.*

- (A.) *STORIES, INCIDENTS, &c.*
 — A parallel to Beatrice and Benedict.

- Mother and daughter, rival beauties. 851-1-4.

- Mr. Trap and Mr. Stunt, rivals. *Essay* 91, p. 144.
 — A trick and its discovery. 642-1-3.

Love—continued.

- Hamadryad and her lover. 833-2-3.
- Friends and rivals. A negro tragedy. 310-1-2.
- William and Betty, servants of Sir Roger. 180-1-2.
- Honeycomb's account of his experiences. *Essay* 359, p. 525.
- Antiochus. Sick with love for his mother-in-law. 329-1-3.
- Sir Roger and the widow. *Essays* 113, p. 172; and 118, p. 179.
- Crastin's challenge, and Tulip's flight. 145-1-2.
- Curious love-affair of an author. 62-1-n.
- A French Tantalus. 143-2-3.
- Florio and Leontilla. An heir without knowing it. *Essay* 123, p. 186.
- Father Francis and Sister Constance. *Essay* 164, p. 239.
- Eginhart, and Imma, the Emperor's daughter. 265-1-2.
- Hopeless love of Sappho for Phocion. *Essay* 223, p. 319.
- Hilpa. An antediluvian Chinese love-story. *Essays* 584, 585, p. 827.
- The dangerous susceptibilities of Jeremy Lovemore. *Essay* 596, p. 840.
- Stratagem to get rid of a rival. 856-1-2.
- Stratagem to break off a match. *Essay* 398, p. 577.
- Stratagem to conquer a beauty. *Essay* 423, p. 609.
- A jilted man. *Essay* 627, p. 874.
- A girl's offer. 294-2-2.
- An ingenious mode of declaration. 472-1-1.
- Small-Pox and Constancy. *Essay* 306, p. 441; also 860-2-3.
- Painter (Philopanax) in love with his picture. 341-1.
- A woman's proposal. *Essay* 199, p. 287.
- Letter from a jilted woman. 325-2-4.
- A girl of 13 asks advice. 681-1-2.

(B.) WOMEN.

- Their perplexity in choice. *Essay* 149, p. 219; also 193-2-1; and 284-1-3.
- "Let her alone ten days." 425-1-4.
- Milton's Eve commended for their example. 142-2-1.
- Caught by "outward form and empty noise" in men. 193-2-2.
- The passion in them is ordinarily only a form of self-love. 193-2-1.
- "For Women born to be controll'd
Stoop to the forward and the bold;
Affect the haughty, and the proud;
The gay, the frolic, and the loud."
—Waller. 219-2-1.
- "How often may a woman look at a man without being supposed to have a mind to jump at him." 425-1-3.
- Their wiles. *Essay* 510, p. 726.
- "Trust not a Man, we are by Nature
False,
Dissembling, Subtle, Cruel, and Unconstant:
When a Man talks of Love, with Caution
trust him:
But if he Swears, he'll certainly deceive
thee." 286-2-3.

Love—continued.**(C.) POETRY.**

- Love, the mother of. 551-1-2.
- The inseparable property of lovers. 145-1-2.
- The Rhyming-mood an essential qualification for admission to the Amorous Club. 51-2-1.
- Sappho's Odes. *Essays* 223, p. 319; and 229, p. 328.
- Love-songs of Lapland. *Essay* 366, p. 536; also 587-2-3.
- Paraphrase of Solomon's Song, Chap. 11. *Essay* 388, p. 564.
- A delicate poem on Absence, by Byron. *Essay* 603, p. 848.
- Remedy of Love (Chaucer). 119-2-n.
- Ovid's Art of Love. 119-1-1.

(D.) PLAYS.

- All for Love. 146-1-4.
- Love for Love. 275-1-1; 525-1-n.
- Love in a tub. 75-1-n; 192-1-3.
- Love makes a man. 543-2-n.

(E.) LOVERS.

- Absence from one another. A delicate poem. *Essay* 603, p. 848; also 248-1-3; 349-1-2; 768-1-9; and *Essay* 241, p. 343.
- Absence of mind. *Essay* 30, p. 50; also 173-2-2; 211-2-1.
- Use of unnatural sentiments. 685-1-4.
- Winning favour by prowess in sports. *Essay* 161, p. 235.
- Welshman's fear of catching cold in drowning himself. 326-1-3.
- "The first to make love by squeezing the hand." 168-1-1.
- The man whose passion is all words. 207-2-4.
- The Military. *Essay* 566, p. 805.
- Jupiter's reception of sighs. 569-2-1.
- Extravagance of passion and sentiment. *Essay* 227, p. 325.
- Interference of parents. *Essay* 310, p. 447.
- What constitutes a lover? A lady's query. 554-2-4.
- Hopeless passion. *Essay* 223, p. 319.
- A type of heart.

"Noble, Generous, Great and Good,
But never to be understood;
Fickle as the Wind, still changing,
After every Female ranging,
Fainting, trembling, sighing, dying,
But addicted much to Lying:
When the Siren Songs repeats,
Equal Measures still it beats:
Who'er shall wear it, it will smart her,
And who'er takes it, takes a Tartar."

- Lovers' Leap. *Essays* 227, p. 325; 233, p. 333; also 319-2-3.

(F.) GENERALLY.

- Its likening to fir. 101-2-3.
- A kind of warfare.—Ovid, *Motto* 10 *Essay* 566.
- Bitterness of disappointment. 238-2-2.
- Fineness of its texture. 721-1-2.
- Wealth its father. 720-2-3.

Love—continued.

- More prolific of calamities than hatred. 835-1-11.
- Fever-heat and Blood-heat. 748-1-1.
- Father and daughter the highest relationship. 642-2-4.
- Effect on a book-worm. 530-1-2.
- The true often less attractive than the false. 373-1-5.
- Its frenzy compared to hydrophobia. 325-2-3.
- Refining influence in humble life. *Essay* 71, p. 116.
- Deaths from. *Essay* 377, p. 551.
- Lover's Leap. *Essays* 227, p. 325; 233, p. 333; also 319-2-3.
- The Platonic. 145-1-6; 145-2-3; 581-2-2.
- Knight-errantry. 155-2-2.
- Spanish gallants. 155-2-3.
- Amorous Club. *Essay* 30, p. 50.
- Language of the Eye. 359-1-5.
- The Spectator's lofty ideal. 11-2-1.
- Steele's ideal of expression. *Essay* 142, p. 210.
- Neglect of modesty and delicacy. *Essay* 400, p. 580.
- Love-Casuist. *Essays* 591, p. 835; 602, p. 847; 605, p. 850; 614, p. 861; 623, p. 870; 625, p. 871.
- Love-letters. See **LETTERS**.
- Love-feasts. 236-2-3.
- "Love me, love my dog." 822-1-3.
- *Ter. Eun., Act i. Sc. 1.*
- "In love are all these ills: suspicions, quarrels, Wrongs, reconcilements, war, and peace again." —*Cokeman. Motto to Essay* 170.
- "That love alone, which virtue's laws control, Deserves reception in the human soul." —*Motto to Essay* 525.
- "In love the victors from the vanquish'd fly; They fly that wound, and they pursue that die." —121-2-5.
- "Hard is the Doubt, and difficult to deem, When all three kinds of Love together meet, And to dispart the Heart with Power extreme, Whether shall weigh the Ballance down; to wit,

*The dear Affection unto Kindred sweet,
Or raging Fire of Love to Womenkind,
Or Zeal of Friends combin'd by Virtues meet.*

But, of them all, the Band of virtuous Mind

Methinks the gentle Heart should most assured bind.

*For natural Affection soon doth cease,
And quenched is with Cupid's greater Flame;*

*But faithful Friendship doth them both suppress,
And them with mastering Discipline does tame,*

Through Thoughts aspiring to eternal Fame.

For as the Soul doth rule the Earthly Mass,

*And all the Service of the Body frame;
So Love of Soul doth Love of Body pass,
No less than perfect Gold surmounts the meanest Brass."—Spenser. 701-2-2.*

See also AFFECTION; AMOURS; BEAUTIES; COQUETS; COURTSHIP; DEMURRERS; JEALOUSY; JILTS; MARRIAGE; WIVES.

Loyola. His hideousness of feature. 31-2-n.

Lucan. 400-2-2; 408-2-5; 426-2-n; 427-1-2.

Lucas, Margaret. Her tomb in Westminster Abbey. 155-2-1.

Lucian. On dancing. *Essay* 67, p. 109.

— Quotations and allusions. 354-2-2; 405-1-3; 436-2-2; 482-1-3; 568-2-3.

Luck in numbers. *Essay* 191, p. 277.

Lucretius. Free from "mixt wit." 101-2-2.

— Believer in apparitions. 169-1-4.

Lully, J. Baptiste. A musician. 50-1-4.

Lunacy. See **BEDLAM**; **IDIOTS**; **MADMEN**.

Lust increaseth sorrow. *Motto to Essay* 254.

See also **IMMORALITY**.

Luxury. Allegory of. *Essay* 55, p. 90.

— Brings uneasiness in its train. 405-1-1.

— An exhortation to Self-denial. *Essay* 294, p. 422.

— Agur's prayer. 664-1-3.

— Defined as being "Artificial Poverty." 816-1-1.

— "Where pleasure prevails, all the greatest virtues will lose their power." —*Tully. Motto to Essay* 151.

See also **SELF-DENIAL**; **TEMPERANCE**.

Lycophron. Famous for his anagrams. 98-1-n.

Lying. See **LIARS**.

Lyszynski, Casimir. A barbarous execution. 567-1-2.

M.

Macbeth. Incidents at a performance. 76-1-4; 300-2-1.

— Praise of the Witches' scene. 209-2-4.

— Macbeth contemplating the murder. 208-1-3.

— Lady Macbeth's reception of the news of the murder. 300-2-1.

— Lady Macbeth's soliloquy during the execution of the crime. 770-1-1.

Maccaronies. Name of the common drolls in Italy. 79-1-5.

Machiavelli. 440-1-7; 440-2-3.

Macrobius. A quotation. 487-2-2.

Madness. Representation on the stage. 39-1-3.

— Wit near allied to. *Dryden.* 124-1-5.

— A touch of it in Enthusiasm. 291-1-7.

Madness—continued.

— Ambition and Covetousness, forms of it. 818-2-2.

See also BEDLAM.

Madonnas, Paintings of. 790-2-3.

Madrigal, A. 425-2-1.

Magic. How to acquire skill in the language of birds. 720-1-3.

— Persian Fable of the transmigration of souls. *Essay* 578, p. 820.

— The desire of knowing future events. *Essay* 604, p. 849.

Magistrates. See JUSTICES.

Magnanimity. Story of a French surgeon's mistake. *Essay* 368, p. 539.

See also GENEROSITY.

Magnets. See LOADSTONE.

Magpies. 61-1-1; 798-2-4.

Mahmoud, The Sultan. A Vizier's stratagem to convey advice. 728-2-6.

Mahomet. His journey through the Universe. 149-1-2.

— "That famous impostor." 149-1-3; 830-1-9.

— His Coffin. 277-1-2.

— Plucking of evil from his heart. 830-1-9.

Mahometans. Careful treatment of written or printed matter that may be picked up by them. 136-1-3.

Maid, The, and King Edgar. A story. 851-2-6.

Maids, Old. Two letters from. 312-2-7; 425-1-5.

Mails, The. See POST.

Maintenon, Madame de. Her first husband, the Abbé Scarron. 30-2-2.

— Suggested trainer of "Petticoat Politicians." 439-2-4.

Majestic, The. Impressions of. 599-1-4.

Majorities.

— "Preserved from shame by numbers on our side." — *Juvénal*. *Motto to Essay* 507.

Malebranche. His "Search after Truth" in Leonora's Library. 62-2.

— On notions of Time. 148-2-5.

— Translations of "Search after Truth." 148-2-n.

Males, The Republic of.

Essays 433, p. 622; and 434, p. 623.

Malice. In beasts and birds. 184-1-1.

— In political parties. *Essay* 125, p. 189.

— In wit. See WIT.

See also CALUMNY; DETRACTION; SCANDAL.

Malplaquet, Battle of. 358-2-n.

Malthusianism. A point for consideration. 644-2-1.

Malvolio, A. Sketch of. 340-2-2.

Man.

Types sketched or criticised in the Spectator.

— The extravagant and the economical compared. 174-1.

— The litigious—Tom Touchy. 185-2-3.

— The spoilt heir. 186-2-1.

— Good-hearted trifler: Will Wimple.

Essay 108, p. 167.

— Finest gentleman and biggest fool in one. 167-2-3.

— A model country gentleman. 168-1-3.

Man—continued.

— A model country gentleman. See also COVERLEY.

— A fault-finding master. 204-1-2.

— The composed mind and equable temperament. 212-2-1.

— Cheerful in all circumstances. 212-2-2.

— Self-denying and generous. 259-1-4.

— The charitable: Job. 259-2-4.

— Apologetic affectation of pride in defects. *Essay* 473, p. 676.

— A model of general excellence: Ignotus. 122-1-6.

— "A lifeless blockhead, who, though he is without vice, is also without virtue." 752-2-1.

— "Many have I known more famous, some more knowing, none so innocent." 200-1-2.

— The handsome. No enduring them. 139-1-1.

— Women's favourites. *Essays* 154, p. 225; 156, p. 228; also 231-2-2; and 232-1-2.

— The bookish man in the hands of his wife. 690-1-2.

— Literary men. Subject to spleen and vapours. 175-2-1.

— Literary men. Jealousy of one another. 189-1-2.

— The Drones. 269-1-1.

Men of the Town and Mode.

— Sir Fopling Flutter: his original. *Essay* 65, p. 106.

— Subjects of conversation few. 162-2-1.

— Style of language coarse. 181-2-3.

— Simon Honeycomb's autobiography. *Essay* 154, p. 225.

— Examination of their Morals and their Happiness. *Essay* 151, p. 223.

— Will Sprightly, a leader of fashion in dress. 461-2-8.

See also IMMORALITY.

— The unstable.

"In the first Rank of these did Zimri stand:

A Man so various, that he seem'd to be Not one, but all Mankind's Epitome.

Stiff in Opinions, always in the wrong; Was ev'ry thing by Starts, and nothing long;

But, in the Course of one revolving Moon, Was Chemist, Fidler, Statesman, and Buffoon:

Then all for Women, Painting, Rhiming, Drinking;

Besides ten thousand Freaks that dy'd in thinking.

Blest Madman, who cou'd ev'ry Hour employ,

With something New to wish, or to enjoy!" —Dryden. 237-2-5.

— Passionate master. 292-2-3.

— The taciturn. See TACITURNITY.

— The effeminate. 660-2-1.

— "Matter of Fact" Man. 741-2-2.

— Man above Rule. 406-2-7.

— "Those who, for want of thinking, are forced to be ever exercising their feeling on tasting." 319-1-2.

— "Men of Honour." 155-2-5.

Man—continued.

— Wise and the foolish compared. 118-2-2;
322-2-3.

See also BACHELORS; BREEDING, GOOD;
EMINENT MEN; GENTLEMAN; HUSBANDS; RICH, &c., &c.

Generally.

— His creation, meditation on. 835-2-2.

— His creation. *Ovid, Metam. i.* 76.

— "A creature of a more exalted kind
Was wanting yet, and then was man design'd;
Conscious of thought, of more capacious
breast,

For empire form'd and fit to rule the rest."

— *Dryden. Motto to Essay* 343.

— His first care should be to avoid the reproaches of his own heart; his next to escape the censures of the world: if the last interferes with the former, it ought to be entirely neglected. 185-1-4.

— Providence furnishes material, but expects that we should work it up ourselves.

— Merriest species of Creation. All above or below him are serious. 353-2-3.

— Is naturally a beneficent creature.

Motto to Essay 601.

— Points of Honour—Courage and Truth. *Essay* 99, p. 155.

— Without immortality, his nature incomprehensible. 284-1-1.

— His dependence on God. *Essay* 441, p. 631.

— Stages of life. 873-1-3.

— Spirituality in. *Essay* 487, p. 696.

— Guidance of youth. *Essay* 330, p. 480.

— His greatness. *Essay* 537, p. 763; also 303-1-3.

— His littleness. *Essay* 565, p. 804.

— Greatness and littleness to be constantly viewed together. 764-1-4.

— Size. 102-2-3; 626-1-3.

— His dual nature. Allegory of Good and Evil. 267-2-6.

— His dual nature. None so vicious but some good in him; none so good but in him some evil. 268-1-2.

— Generally. *Essays* 548, p. 779; 564, p. 803.

— Comparison with woman. *Essay* 128, p. 193.

— Relationship with woman. *Essays* 433, p. 622; 510, p. 726.

— Differences in men.

Small between the wise and the foolish.

322-2-3.

Wise and foolish. Differences defined.

118-2-2.

No two men alike. 377-1-1.

Fundamental and accidental.

788-1-2 to 4.

Same springs of action in the heroic and the grovelling. 846-1-4.

Generally. *Essay* 548, p. 779.

— Themistocles, the great Athenian General, being asked whether he would chuse to marry his daughter to an indigent Man of Merit, or to a worthless Man of an Estate, replied, That he should prefer a Man without an Estate, to an Estate without a Man. 449-2-2.

Man—continued.

— All men players. 314-2-7; 542-2-2.

See also HUMAN NATURE; IMMORTALITY; &c., &c.

Manchester. Birthplace of John Byrom. 829-1-n.

Mandelslo, J. A. Von. His travels. 614-2-n.

Manley, Sir Roger. A Governor of Guernsey. 62-2-n.

Manley, Mary de la Riviere. 62-1-n.

Manner(s). Captain Sentry agreeable to inferiors and superiors alike. 7-1-2.

— To polish our understandings and neglect our manners is of all things the most inexcusable. 14-1-1.

— Difference in town and country.

Essay 119, p. 121.

— Comparison of the different Ages.

301-2-2 to 4.

— Simplicity succeeded by artifices and refinements. 301-2-3.

— Neglect in education. 492-1-4.

— Of travellers. 345-1-2.

— Of the London streets. 517-1-2.

— Grace in doing a kindness. 419-2-3.

— A kind look gives in a moment all that a year's discourse could give. 359-1-5.

— In women. *Essay* 33, p. 55; also 389-2-1.

— Abandonment of Old English for foreign. 160-1-2.

— A man of a warm and well-disposed heart with a very small capacity is highly superior in human society to him who, with the greatest talents, is cold and languid in his affections. 772-2-3.

— "Most rare is now our old Simplicity."

— *Ovid. Motto to Essay* 269.

See also AFFECTATION; AGREEABLE;

ANGER; BEHAVIOUR; BREEDING; ETIQUETTE; PLEASING.

Mannerisms in Speech. "D'ye see?"

"And so, Sir," &c. 544-2-4.

Mar-all, Sir Martin. 12-1-3.

Marble. Human soul likened to a block.

309-2-2.

— Animal life in. 739-1-1.

March, Month of. A description. 612-2.

Mares. *See* HORSES.

Mariamne and Herod. Story from Josephus. 250-2-3.

Market-Gardeners. 650-1-2.

Market, Stocks, London. 662-1-2.

Marlborough. Birthplace of John Hughes.

108-1-n.

Marlborough, Duke of. Inspires Steele's *Essay* (139) on Glory. 207-2-2.

— Vol. IV. of the Spectator dedicated to him. p. 358.

— The Beefsteak Club and Dick Estcourt. 378-2-n.

— Prince Eugene's friendship for. 386-2-n.

— Second daughter married to Earl of Sunderland. 573-1-n.

Marraton. A visionary who, according to a tradition among American Indians, visited the regions of the departed. *Essay* 56, p. 91.

Marriage.

(A.) *Some views of.*

(B.) *Choice.*

(C.) *Action of Parents,*

Marriage—continued.

- (D.) *Offers of.*
 (E.) *Happy Marriages.*
 (F.) *Unhappy Unions.*
 (G.) *Generally.*
 (H.) *Cross-References.*

(A.) SOME VIEWS OF.

- Lydia's railing and Mary's answer. *Essay* 254, *p.* 363.
 — Fashion of Railing at. 337-1-3.
 — Marriages classed as insipid, vexatious, and happy. 220-1-3.
 — "In a word, the married state, with and without the affection suitable to it, is the completest image of heaven and hell we are capable of receiving in this life." 686-2-2.
 — "Tom Dapperwit says, that he agrees with me in that whole Discourse, excepting only the last Sentence, where I affirm the married State to be either an Heaven or an Hell. Tom has been at the charge of a Penny upon this occasion, to tell me, that by his Experience it is neither one nor the other, but rather that middle kind of State, commonly known by the Name of Purgatory." 690-1-1.
 — A woman's view. "I think I might be brought to endure him, and that is all a reasonable woman should expect in an husband." 107-1-4.
 — Wedlock's an ill men eagerly embrace. — *Motto to Essay* 261.
 — "That senseless ridicule which for many years the wittings of the town have turned upon their fathers and mothers." 713-1-1.
 — Will Honeycomb makes merry of it in the story of the Siege of Hensberg. *Essay* 499, *p.* 711.
 — A success in the Republic of Amazons. "But this will not appear so wonderful, if we consider that husbands and wives did not live together above a week in a year." 622-2-4.
 — Felicity in the marriage-state a wonder in the world. 386-1-2.
 — A kind of counter-apotheosis, or a deification inverted. When a man becomes familiar with his goddess, she quickly sinks into a woman. 119-2-3.
 — A satire on. *Essay* 608, *p.* 834.
 — A failure, but a temptation.

Virg. Æn. iv. 15.

"Were I not resolved against the yoke Of hapless marriage; never to be cursed With second love, so fatal was the first, To this one error I might yield again."

— *Dryden. Motto to Essay* 614.

— A rail at.

"Dear OLIVIA.—It is but this Moment I have had the Happiness of knowing to whom I am obliged for the Present I received the second of April. I am heartily sorry it did not come to Hand the Day before: for I can't but think it very hard upon People to lose their Jest, that offer at one but once a Year. I congratulate myself however upon the Earnest given me of something further intended in my Favour, for I am told, that the Man who is thought worthy by a Lady to

make a Fool of, stands fair enough in her Opinion to become one Day her Husband. Till such time as I have the Honour of being sworn, I take Leave to subscribe myself, Dear Olivia, Your Fool Elect, Nicodemuncio." 622-1-3.

- Milton's panegyric in *Paradise Lost*. 427-1-2.
 — Whatever is delightful in human life, is to be enjoy'd in greater perfection in the married than in the single condition. 636-2-2.
 — The foundation of community, and the chief band of society. 742-2-3.
 — Honeycomb turns panegyrist. *Essay* 530, *p.* 753.
 — A parent's praise of. *Essay* 500, *p.* 712.
 — An institution calculated for a constant scene of as much delight as our being is capable of. 700-2-1.
 — *A blessing on.*
Mart. 4 Epig. xiii. 7.
 "Perpetual harmony their bed attend,
 And Venus still the well-match'd pair befriend!
 May she, when time has sunk him into years
 Love her old man, and cherish his white hairs;
 Nor he perceive her charms through age decay,
 But think each happy sun his bridal day!" —
Motto to Essay 506.

— "Marriage enlarges the Scene of our Happiness and Miseries. A Marriage of Love is pleasant; a Marriage of Interest easie; and a Marriage, where both meet, happy. A happy Marriage has in it all the Pleasures of Friendship, all the Enjoyments of Sense and Reason, and indeed, all the Sweetness of Life. Nothing is a greater Mark of a degenerate and vicious Age, than the common Ridicule which passes on this State of Life." 373-2-5.

- The higher pleasures of sense are but the lower parts of its felicity. 288-1-2.
 — Praise of, generally. *Essays* 520, *p.* 740; and 525, *p.* 747.

(B.) CHOICE.

- Capriciousness in women. 127-2-4.
 — Advice to women. 220-2-2.
 — Fatal misjudgment. 385-2-2.
 — "Would you marry to please other people, or yourself?" 364-2-2.
 — Florinda asks advice of the Spectator, and adds the following to her letter.—"P.S. To tell you the Truth I am Married to Him already, but pray say something to justify me." 398-2-2.
 — "Themistocles, the great Athenian General, being asked whether he would chuse to marry his Daughter to an indigent Man of Merit, or to a worthless Man of an Estate, replied, That he should prefer a Man without an Estate, to a Man without a Man." 449-2-2.
 — Generally. *Essays* 511, *p.* 727; 522, *p.* 742; 605, *p.* 850; and 261, *p.* 373.

(C.) ACTION OF PARENTS.

- An unwilling bride. 359-2-4.

Marriage—continued.

— Mothers who had rather see their children miserably in great wealth, than the happiest of the race of mankind in a less conspicuous state of life. 627-1-1.

— Parent-made matches. 444-1-3; 652-1-2; 315-1-4.

— Their obduracy. *Essay* 533, p. 758; also 767-1-2.

— A runaway match. An inexorable father. 264-1-4.

— Generally. *Essay* 310, p. 447.

(D.) OFFERS OF.

— Statira to Orondates.

— *Essay* 199, p. 287.
— Gabriel Bullock to Margaret Clark. 471-2-1.

— A virtuous woman should reject the first offer of marriage as a good man does that of a Bishoprick; but I would advise neither the one nor the other to persist in refusing what they secretly approve. 142-1-6.

(E.) HAPPY MARRIAGES.

— Aristus and Aspasia. 194-1-2.

— Steele's. *Essay* 142, p. 210.

— A description. 220-1-5.

— *Ter. Andr. Act iv., Sc. 2.*

— "I swear never to forsake her; no, though I were sure to make all men my enemies. Her I desired; her I have obtained: our humours agree. Perish all those who would separate us! Death alone shall deprive me of her!"
— *Motto to Essay* 522.

(F.) UNHAPPY UNIONS.

— Jack Anvil, the City merchant.

— *Essay* 299, p. 429.
— An unwilling bride. 359-2-4.

— "Married, for my sins, to a young lady of a good family, and of an high spirit." 423-1-3.

— The insipid described. 220-1-3.

— The vexatious described. 220-1-4.

— Parent-made match. 652-1-2; 315-1-4.

— Cleanthe sacrifices the good to the rich. 27-2-2.

— The fashionable coquet and the morose rustic. 193-2-7.

— Tristissa married for money. 338-1-2.

— Fault generally in the husband. 685-1-4.

(G.) GENERALLY.

— Unwillingness in men. A spinster's lament. *Essay* 528, p. 751.

— Long courtship recommended. 373-1-6.

— Ingredients towards happiness.

— *Essay* 607, p. 853.

— Breaking off an engagement. A stratagem. *Essay* 398, p. 577.

— An odious matchmaker.

— *Essay* 437, p. 627.
— A runaway-match. 264-1-4.

— A secret marriage. Story of villainy.

— *Essay* 322, p. 467.

— Relations of the sexes. *Essay* 128, p. 193.

— The Matchmakers' Committee.

— *Essay* 320, p. 462.

— Fifteen comforts of matrimony. A book.

62-2.

Marriage—continued.

— Whichenovre custom. Flitch of Pacon.

— *Essays* 607, p. 853; 608, p. 854.

— Curious contract with a novelist. 62-1-n.

— Settlements. 131-1-1; 743-2-2.

— Behaviour of married people towards one another in public. 431-1-2; 619-2-2.

— Generally. *Essays* 261, p. 373; 479,

p. 685; 482, p. 690; 490, p. 700; 506, p. 720.

(H.) CROSS-REFERENCES.

— See also BACHELORS; BRIDES; CELIBACY; COQUETS; COURTSHIP; DEMURRERS; HUSBANDS; LOVE; MAIDS, OLD; WEDDINGS; WIDOWS; WIVES.

Martial. His point of happiness. 44-2-3.

— Full of "Mist Wit." 101-2-2.

— Would be above Virgil on the poll at a Parliamentary election. 103-1-2.

— Quotations and allusions (Mottos excluded). 102-1-3; 112-1-2; 114-1-2; 137-2-4; 173-2-2; 701-1-4.

Martyn, Henry. A contributor to the Spectator. An account of him. 262-2-n.

— Paper on Louis XIV.

— *Essay* 180, p. 262.

— Political economy (? by Steele).

— *Essay* 200, p. 289.

— Labour, Wages, and Beggars (or, ? by Hughes). *Essay* 232, p. 331.

— Steele's acknowledgment of his work.

— 789-2-3.

Martyrs. Many who have not gone through flames, &c. 368-1-3.

— Foxe's book denied a license. 636-1-n.

Marvell. Alleged plagiarism in the Spectator. *Notes on p.* 885.

Mary, Queen. 342-1-5; 559-2-n.

Masquerades. A midnight masque in

London. 16-2-2; 39-2-4; 158-1-2.

— An adventure. 16-2-5.

— A humorous account. 25-2-3.

— An historical note. 25-2-n.

— At Spring Gardens, Charing Cross. 559-1-2.

Masters. The good old knight.

— *Essays* 106, p. 163; 107, p. 164.

— To be as fathers, friends, and benefactors.

— 422-2-1.

— A choleric specimen. 292-2-3.

— Petition of servants to the Spectator.

— 292-2-4.

— Ill-treatment of dependants. *Essay* 137

Matches. Card. 357-1-1, 2. [p. 204.

— Grinning. *Essay* 173, p. 252.

— Whistling. 262-1-1, 2.

Matchmaking women. An odious creature. *Essay* 437, p. 627.

— The Ladies' Committee.

— *Essay* 320, p. 462.

Mathematical Chair for dieting. 44-1-1.

Mathematicians. Neglect of social arts.

— 110-2-4.

— Absence of mind. 124-2-2.

— Requirements in conversation. 284-2-5.

— John Peter. Versification by machinery.

— 316-1-2.

— Christopher Clavius, deemed a hopeless

blockhead at school until tried in Geometry.

— 443-1-6.

Mathematicians—*continued*.

— Reading Virgil from a mathematical standpoint. 591-1-5.

Mathematics. Called by Plato the Cathartics or Purgatives of the Soul, as being the most proper means to cleanse it from error, and to give it a relish of truth; which is the natural food and nourishment of the understanding, as virtue is the perfection and happiness of the will. 722-1-2.

Mather, Charles. 478-2-1.

Mathers, Charles. 717-2; 810-1-2.

Matrimony. Fifteen comforts of. A book. 62-2.

See also MARRIAGE; WEDDINGS.

Matter of Fact man. "One whose life and conversation are spent in the report of what is not matter of fact." 741-2-2.

Matthews, John. Reproved by Sir Roger in church. 171-2-2.

Maundrell, Henry. His travels. 436-2-2.

Mauro, St., Island of. 325-1-4.

Maxims. Stories and examples have greater effect. 429-2-3.

— Their power. "My present Correspondent, I believe, was never in Print before; but what he says well deserves a general Attention, tho' delivered in his own homely Maxims, and a Kind of Proverbial Simplicity; which Sort of Learning has rais'd more Estates then ever were, or will be, from attention to Virgil, Horace, Tully, Seneca, Plutarch, or any of the rest, whom I dare say, this worthy Citizen would hold to be indeed ingenious, but unprofitable Writers." 724-2-2.

— Though all are not capable of shining in learning or the politer arts, yet every one is capable of excelling in something. 788-2-3.

See also RULES.

May, Month of. Disposition in women.

Essays 365, *p.* 535; 395, *p.* 574.

— A description. 612-2.

— Queens of May. 129-1-1.

May-fly. 166-1-3.

May-poles. Relic of a certain form of Pagan worship. 116-2-2; 535-2-4.

Mayors (Lords) of London. *See* LONDON.

Mazarin, Cardinal. His treatment of a lampooner. 40-2-3.

Mazzoni. Commended by Milton as a critic. 428-1-1.

Mead, Dr. A physician. 370-1-1; 671-1-1.

Meals. Fashionable hours. 568-1-2; and *Essay* 323, *p.* 469.

— Grace at. 656-1-1.

See also BREAKFAST.

Mean State in things, The. Poverty and Riches compared. 664-1-2.

— Between seriousness and mirth. 843-1-6.

— *Hor.* 2 *Od.* x. 5.

"The golden mean, as she's too nice to dwell

Among the ruins of a filthy cell,
So is her modesty withal as great,
To baulk the envy of a princely seat."

— *Norris.* *Motto to Essay* 464.

See also EQUANIMITY.

Meanings, Double. The want of wit met by want of breeding. 718-2-2.

Meanness. *See* GENEROSITY.

Measles. Advertisement of a quack. 903-7.

Mechanics. Versification by machinery. 316-1-2, 3.

— A Rosicrucian contrivance. 554-2-1.

See also HANDICRAFT.

Medals. Chronograms on. 98-2-2.

— Of Commodus. 193-2-6.

— Nicolino Haym's work on. 370-1-1.

— The Armada. 421-2-3.

Meddlers. Satire on. *Essay* 43, *p.* 71.

Mede, Joseph. 146-1-2; 146-2-1.

Medicine. The Profession. A satirical sketch. 37-1.

— Poisons cheap, medicines dear. 529-2-1.

— Testimonials of efficacy. A skit. *Essay* 547, *p.* 778.

— *Medicina Gymnastica.* A book. 176-1-2.

— Galenic mode of preparation. 188-1-3.

— "The first Physicians by Debauch were made;

Excess began, and Sloth sustains the Trade.
By Chace our long-tiv'd Fathers carni'd their

Food;

Toil strung the Nerves, and purify'd the

Blood;

But we their Sons, a pamper'd Race of Men,
Are dwindled down to threescore Years and

ten.
Better to hunt in Fields for Health un-

bought,
Than see the Doctor for a nauseous Draught
The Wise for Cure on Exercise depend:
God never made his Work for Man to

mend."—*Dryden.* 178-1-4.

— Exercise the best. Story from the Arabian Nights. 282-1-1, 2.

— Study by non-professional persons. Its result. *Essay* 25, *p.* 43.

Cross-References: ANATOMY; ANODYNE; APOTHECARIES; BATHING; BLEEDING; BLISTERING; BLOOD; BOLUS; CHIRURGEONS; CORDIALS; CUPPING; CURES; DISEASES; DISPENSARY; DISSECTION; DOCTORS; ELECTUARIES; EXERCISE; HEALTH; MIDWIFRY; OCULISTS; PHYSICIANS; PILLS; PREGNANCY; QUACKS; SALVES; SURGEONS; VALETUDINARIANS; VIVISECTION.

Meditation, Religious. The uses of.

665-2-4.

Medleys, The. A newspaper. 637-1-1.

Melancholy. Though I am always serious, I do not know what it is to be melancholy.

46-1-2.

— Sours into severity and censoriousness.

347-1-2.

— Melancholy and extreme mirth often displayed in the same person. 555-2-4.

— Sometimes arises from no real affliction.

557-1-3.

— Effect on the system. 563-2-1.

— Heart of man not designed for. 564-1-5.

— Prevalence among the English. 564-1-6.

— Certain Essays recommended as a cure.

778-2-5.

— "What kind of Philocophy is it to extol

Melancholy, the most detestable thing in nature."—*Cicero. Motto to Essay* 494.
See also CARE; CHEERFULNESS; CONTENT; GLOOM; PESSIMISM; SERIOUSNESS.

Melksham, Wilts. Seat of Edward, father of Henry Martyn. 262-2-n.

Melons. 113-1-4; 650-1-3.

Melton Mowbray. Birthplace of Orator Henley. 575-1-n.

Memoirs. Addison had a mortal aversion to autobiographers. 801-2-2.
— Of Condé. 224-1-n.

Memory. Boasting of a bad one. 407-1-1; 676-2.

— Gilles Menage remarkable for. 99-1-n.

— Of the bad stronger than that of the good (events, &c.). 615-2-1.

— The remote more clear in old age than the recent. 615-2-1.

— Activity in idle moments of the mind. 673-2-3.

— Of things read strong or weak according to the order in which the ideas have been presented. 631-2-1 to 3.

— Failure in recording dreams. 697-1-1.

— In the allegory on the Exchange of Miseries, Memory is cast away instead of Guilt. 797-1-4.

— An eluctary for the cure of forgetfulness, 2s. 6d. a pot. 904-1-3.

Menage, Gilles. A French scholar. 99-1.

— Menagiana. A book. 99-1-n; 535-2-2.

Menander. Epitaph on. 783-2-6.

Mental. See MIND.

Mentors. Two types. 342-2-4; 480-2-2.

Mercenary love in a woman over-reached.

Essay 401, p. 581.

Mercerus. Quotation from. 100-2-2.

Merchants. Their services to a State.

113-2-2; 617-1-2.

— Discussion on Trading v. Landed Interests. *Essay* 174, p. 254.

— An act of generosity. 353-1-3,4.

— Their opportunities for good deeds. 506-1.

— A London citizen's autobiography. *Essay* 450, p. 643.

— The Spectator's model. See FREEPORT.

See also TRADE.

Mercuré Galant. 99-1-1.

Mercurial people. 72-2-2; 281-2.

Mercurialis Hieronymus. Author of a book on Gymnastics. 176-1-n.

Mercy. To particulars, cruelty to the general. 153-1-1.

— Should be strong in those who themselves may need it. 246-2-6.

— Mercy to one may be cruelty to others. 246-2-7.

— Hardness of woman to woman. 380-1-4.

— Harshness to debtors. *Essay* 456, p. 652.

— Merciless man an enemy to the world. 653-2-2.

See also FORGIVENESS.

Merit. Nothing ought to be laudable in a man, in which his will is not concerned. 54-1-1.

— Absurd to judge from successes. 421-1-3.

— Cannot exist without consciousness of it. 496-2-1.

Merit—continued.

— Conjunction with modesty. *Essay* 340, p. 496.

— God the only capable judge of men.

Essay 257, p. 367.

— "The evening's walk of a wise man is more illustrious in the sight of the angels, than the march of a general at the head of a hundred thousand men." 857-1-1.

— Standard of. *Essay* 621, p. 863.

— The lack of encouragement in modern ages. *Essay* 484, p. 692.

— "To cherish the dawn of merit, and hasten its maturity, was a work worthy a noble Roman and a liberal scholar." 693-1-5.

— True glory takes root, and even spreads; all false pretences, like flowers, fall to the ground; nor can any counterfeit last long.

—*Cicero. Motto to Essay* 139.

See also ESTIMATE; JUDGMENTS; WORTH.

Merry Andrew. 49-1-1; 59-1-1; 200-2-1; 262-1-1; 843-2-1.

Merry Club. 31-1.

Merry-thought, Superstition of the. 15-2-1.

Mesnager, Mons. A French Plenipotentiary. *Essay* 481, p. 688.

Messiah, The. Pope's Eclogue. *Essay* 378, p. 552.

Metaphor. A species of wit. 101-1-2.

— Those common to all languages.

— Aristotle's Rules. 409-1-3 to 5. 354-2-4.

— Carefully and sparingly used by Milton. 409-1-5.

— In Homer, Virgil, and Milton, they are so many short similes. 438-1-2.

— By its use, a Truth in the understanding is as it were reflected by the imagination.

606-2-1.

— A noble metaphor, when it is placed to an advantage, casts a kind of glory round it, and darts a lustre through a whole sentence.

606-2-3.

— Its chief design, to illustrate and explain.

607-2-2.

— Care in choice. 607-2-1 to 3.

— Is a simile in one word, which serves to convey the thoughts of the mind under resemblances and images which affect the senses. 839-2-3.

— Mixed metaphor. *Essay* 595, p. 839.

See also ALLUSIONS; COMPARISONS; SIMILITUDES.

Metaphysics. "The intolerable jargon" of.

527-2-1.

See also IDEAS; NOTIONS; SUBSTANTIAL FORMS, &c.

Method. Gives light. —*Horace. Motto to Essay* 476.

— Keep one consistent plan from end to end.

—*Horace. Motto to Essay* 162.

— The work divided aptly shorter grows.

—*Martial. Motto to Essay* 412.

— "A third Instrument of growing Rich, is Method in Business, which, as well as the two former, is also attainable by Persons of the meanest Capacities.

"The famous De Wit, one of the greatest Statesmen of the Age in which he lived, being

asked by a Friend, How he was able to dispatch that multitude of Affairs in which he was engaged? reply'd, That his whole Art consisted in doing *one thing at once*. If, says he, I have any necessary Dispatches to make, I think of nothing else till those are finished; If any Domestic Affairs require my Attention, I give myself up wholly to them 'till they are set in Order.

"In short, we often see Men of dull and phlegmatic Tempers, arriving to great Estates, by making a regular and orderly Disposition of their Business, and that without it the greatest Parts and most lively Imaginations rather puzzle their Affairs, than bring them to an happy Issue." 405-2-7.

— In Writing and Conversation. *Essay* 476, p. 681.

See also ORDER.

Methuen, Sir Paul. A Diplomatist. 71-2-n.; 677-1,2.

Metropolis. See LONDON.

Mexico. The art of writing found there by the Spaniards. 600-2-2.

— Conquest of. A play. 68-1-5.

Middle Condition. See MEAN.

Middle Temple. See LONDON.

Midwife. Socrates the son of one. 443-1-2.

Midwifery. Culpepper's book in Leonora's library. 62-2.

Milan. The Aqueduct to Adda. 788-1-1.

Mill End Green. 454-2-2; 473-1-3.

Military Matters. Attack on military language. *Essay* 165, p. 241.

— Soldiers' conversation smacks of the camp. 162-2-2.

— Quaker's rebuke to a Recruiting-officer. *Essay* 132, p. 197.

— Behaviour of military men. 198-1-1; 759-1-1.

— Captain Sentry on Courage. *Essay* 152, p. 223.

— Easy custom of officers in regard to dress. 280-1-4.

— An officer's wife. *Essay* 342, p. 493.

— Captain Sentry's eulogium of soldiers. 774-1-3.

— Some sieges of hearts. *Militia species amor est*. *Essay* 566, p. 805.

— The militia. 195-1-4; 793-2-2.

— Muster-master. 200-2-3.

— Trained bands of London. 72-1-4.

— Ordnance Office. 108-2-n.

Cross-References :—ARCHERY; ARMIES; ARMOUR; ARMY; BATTLES; CAPTAIN; COLONEL; GENERAL; GRENADIERS; GUARD; HUSSARS; RECRUITING; SENTRY; SIEGES; SOLDIERS; WAKE; WAR; WEAPONS; YEOMAN.

Milkman's cry in London. 356-2-5.

Miller, James, a pugilist. *Essay* 436, p. 625.

Milliners (spelt Milleners). 397-1-7; 397-2-3; 398-1-4.

Mills, Mr. and Mrs. Actor and Actress.

209-2-n.

Milton. A perfect master in all the arts of working on the imagination. His genius went as far as the English language would allow. 602-2-6.

Milton—continued.

— *Cedite Romani scriptores, cedite Graii (Propertius)*. Give place to him writers of Rome and Greece. 381-2-n.

— "The greatest poet which our nation or perhaps any other has produced." 591-2-4.

— Holds first place among English poets. 375-1-3.

— A genius of the second class, viz., those that have formed themselves by rules. 234-2-5.

— Perfect in simplicity of thought. He pleases a reader of plain common sense. 114-1-2.

— His place with Homer and Virgil in the dream of Parnassus. 732-2-1.

— Had a genius much above "Mist wit." 101-2-2.

— Imitators of his style. 208-1-1.

— His defence of "Smectymnuus." 164-2-n.

— Comus (Lines 461-475). A parallel in Plato. 143-1-n.

— L'Allegro. A quotation. 354-2-4.

— Il Penseroso. 612-1-1.

— Passages on Blindness. 675-2-5.

— A pocket-edition. 526-1-7.

— His tutor, Dr. Thomas Young. 705-2-n.

See also PARADISE LOST.

Mimicry. A form of False Humour.

Thersites, a mimic. 304-2-3.

Mincing words. Giving fair names to foul actions. *Essay* 286, p. 411.

See also EUPHEMISMS.

Mind. The mind that lies fallow but a single day, sprouts up in follies that are only to be killed by a constant and assiduous culture. 19-1-1.

— The mind that is not agitated by some favourite pleasures and pursuits sinks naturally into a kind of lethargy and falls asleep. 63-1-1.

— Every thought attended with Consciousness and representativeness. 63-2-2.

— "It is very hard for the Mind to disengage itself from a Subject in which it has been long employed. The Thoughts will be rising of themselves from time to time, tho' we give them no Encouragement; as the Tossings and Fluctuations of the Sea continue several Hours after the Winds are laid." 103-2-3.

— Its relations with the Passions. —*Pope's Essay* 408, p. 589.

— Loss by want of proper training. 651-2-3; 788-2-1.

— Its marvellous capacity. 788-1-2.

— Differences in mental power of men. 322-2-3; 788-1-3.

— Workings in sleep. See DREAMS.

— Narrowness of mind. *Essay* 379, p. 553; also, 301-2-2.

— Absence of mind. See ABSENCE.

See also CAPACITY; CHANGE; CONSISTENCY; DISPOSITION; EDUCATION; GENIUS; IMAGINATION; INCONSTANCY; POSSIBILITIES; REASON; UNDERSTANDING.

Miniature Painters. 478-2-1; 757-2-n.

Minshul, Mr. 231-1-2.

Mint, The. Arguments from. 342-2-2.

Minuet, The. 145-2-1; 218-1-3; 445-1-2.

Minutes of the Spectator picked up and read in a Coffee-House. 77-1-2.

Miracles. Powers professed by the Camisars. 234-2-n.

Mirrors. See LOOKING-GLASSES.

Mirth. Its genealogy. Truth, the father of Good-Sense who was the father of Wit, who married a lady of a collateral line called Mirth, by whom he had issue Humour.

59-1-1.

— False humour is Wit without Mirth, or Mirth without Wit. 59-1-2.

— Englishmen need incitements to. 261-2-2.

— Should be left to rise out of occasion. Those who seek incitement are compared to those who fly to brandy to raise flagging spirits. 283-2-3.

— Milton's description in L'Allegro. 354-2-4.

— Loud mirth ungraceful in him that is born to die. 450-2-2.

— Comparison with Cheerfulness. *Essay* 381, p. 555.

— Out of season is a grievous ill. *Motto to Essay* 249.

See also CHEERFULNESS; LAUGHTER; RIDICULE.

Mirzah, Vision of. A view of humanity.

Essay 159, p. 232.

Mischief. Power in the weakest to do.

Essay 485, p. 693.

Mischief-making Women.

Essay 272, p. 390; also, 292-2-2.

See also DETRACTION.

Misers. Miser and his wife in Honeycomb's dream. 712-1-2.

See also AVARICE.

Misery. Pain is the son of Misery, who was the child of Vice, who was the offspring of the Furies. 267-2-5.

— Sometimes arises from no real affliction. 557-1-3.

— Power of Imagination. 607-1-2 to 4.

— Something sacred in misery to great and good minds. 653-1-3.

— Mountain of Miseries. An allegory.

Essays 558 and 559, p. 796.

— Pascal's discourse on the Misery of Man. 177-2-3.

— Vale of misery in the Vision of Mirzah. *Essay* 159, p. 232.

— A cause. Irresolution in aim, and inconstancy in pursuit. 237-1-1.

— Half the misery in human life arises from man's inhumanity to man. 246-1-3, 4.

— Pharamond's Gate of the Unhappy.

135-1-2.

See also AFFLICTION; CALAMITIES; GRIEF; MISFORTUNE; PAIN; SORROW; TROUBLE; WRETCHED.

Misfortune. A virtuous man, says Seneca, struggling with Misfortunes is such a spectacle as Gods might look upon with pleasure.

64-2-5.

— "The famous Gratian, in his little Book wherein he lays down Maxims for a Man's advancing himself at Court, advises his Reader to associate himself with the Fortunate, and to shun the Company of the Un-

fortunate; which, notwithstanding the Baseness of the Precept to an honest Mind, may have something useful in it for those who push their Interest in the World. It is certain a great Part of what we call good or ill Fortune, rises out of right or wrong Measures, and Schemes of Life. When I hear a Man complain of his being unfortunate in all his Undertakings, I shrewdly suspect him for a very weak Man in his Affairs. In Conformity with this way of thinking, Cardinal Richelieu used to say, that Unfortunate and Imprudent were but two Words for the same Thing." 420-2-5.

— The disposition of a mind which is truly great, is that which makes misfortunes and sorrows little when they befall ourselves, great and lamentable when they befall other men. 450-2-1.

— The background for Heroism. 450-2-1.

— Harsh treatment of debtors. *Essay* 456, p. 652.

— The calamity which happens to us by ill fortune, or by the injury of others, has in it some consolation; but what arises from our own misbehaviour or error, is the state of the most exquisite sorrow. 653-1-2.

— Common habit of reading the misfortunes of others as judgments of Providence. *Essay* 483, p. 690.

— Journey through the dark hours. An Allegory. *Essay* 501, p. 713.

— Virgil would never have been heard of, had not his domestic misfortunes driven him out of his obscurity, and brought him to Rome. 856-2-3.

See also ADVERSITY; AFFLICTION; CALAMITIES; FORTUNE; MISERY; PAIN; SORROW.

Misrepresentation of the acts of others. 365-1-2.

Missionaries. A squib on the Jesuits in China. *Essay* 545, p. 774.

Mistresses. See SERVANTS.

Mitres. 291-2-1.

Mode, The. Resolv'd to live and die in.

195-1-4.

— "Man of Mode." Play by Etherege.

Essay 65, p. 106.

— The country an age behind the town.

181-1-4.

— Coarseness of speech. 181-2-3.

— Will Sprightly's "bold strokes" in dress. 461-2-3.

See also FASHION; GENTLEMAN.

Model characters. See FAMILY; HUSBANDS; KINGS; LANDLORDS; MAN; MASTERS; PRINCES; SQUIRES; WIVES; WOMEN.

Moderation. Leading Religion in the allegory on Public Credit. 9-2-4.

Moderator. A paper. 444-2-n.

Moderus. Comparisons with ancients. See ANCIENTS.

Modesty. Capt. Sentry says it is a civil cowardice to be backward in asserting what you ought to expect. 7-1-2.

— Nothing can atone for the want of modesty, without which Beauty is ungraceful, and Wit detestable. 36-1-2.

Modesty—continued.

- Offended modesty labours under one of the greatest sufferings to which human life can be exposed. 345-1-2.
- Modesty is the certain indication of a great spirit, and Impudence the affectation of it. 510-2-2.
- Its relation to Courage. 510-2-2.
- Consists in being conscious of no ill, and not in being ashamed of having done it. 567-2-2.
- Be present as if absent. *Motto to Essay* 562.
- In man. The effect of ridicule on it. *Essay* 154, *p.* 225.
- Is to character what frugality is to Fortune. 297-2-2.
- Prevents the pangs of ambition. 298-1-4.
- Not only an ornament, but also a guard. 331-1-5.
- Fear of shame stronger, in women, than that of death. 331-1-6.
- Its cultivation recommended by Seneca as a check to vice. 331-2-2.
- Constitutes or supports half the virtue in the world. 331-2-2.
- False modesty. 331-2-3, 4.
- Self-estimation and the concealment of superiority. 496-1-2.
- Displayed in Prince Eugene. *Essay* 340, *p.* 496.
- “I know no two Words that have been more abused by the different and wrong Interpretations which are put upon them, than those two, Modesty and Assurance. To say such an one is a modest Man, sometimes indeed passes for a good Character; but at present is very often used to signify a sheepish awkward Fellow, who has neither Good-breeding, Politeness, nor any Knowledge of the World.
- “Again, A Man of Assurance, tho’ at first it only denoted a Person of a free and open Carriage, is now very usually applied to a profligate Wretch, who can break through all the Rules of Decency and Morality without a Blush.
- “I shall endeavour therefore in this Essay to restore these Words to their true Meaning, to prevent the Idea of Modesty from being confounded with that of Sheepishness, and to hinder Impudence from passing for Assurance.
- “If I was put to define Modesty, I would call it The Reflection of an Ingenious Mind, either when a Man has committed an Action for which he censures himself, or fancies that he is exposed to the Censure of others.
- “For this reason a Man truly Modest is as much so when he is alone as in Company, and as subject to a Blush in his Closet, as when the Eyes of Multitudes are upon him.” 546-2-2.
- A modest assurance is the just mean between bashfulness and impudence. 547-1-6.
- A man without modesty is lost to all sense of honour and virtue. 547-1-4.
- Transgression in affairs of Love. *Essay* 400, *p.* 580.

Modesty—continued.

- Diffidence in public speakers. *Essay* 231, *p.* 330.
- False modesty. Ashamed to do the right. *Essay* 458, *p.* 655.
- To be held laudable, it must be an act of will. 693-1-3.
- Its disadvantages in a public career. *Essay* 484, *p.* 692.
- See also ASSURANCE; BASHFULNESS; BEHAVIOUR; BLUSHING; DIFFIDENCE; SHAME.
- Mohocks.** London street rowdies of the mode.
- Sir Roger goes to the theatre under escort. *Essay* 335, *p.* 488.
- Marriage of the Emperor. 848-1-2.
- See also *Essays* 324, *p.* 470; and 347, *p.* 507.
- Mole.** The. Its structure. 184-2-1, 2.
- Fable of the Mole and the Spectacles. 188-2-5.
- Molière.** Made a critic of his housekeeper. 114-1-1.
- His opinion of ballads. 137-1-4.
- Moll Hinton.** 124-2-4.
- Moll Peatley.** A dance. 110-1-5; 110-1-11.
- Monarchy.** Figure in the allegory on Public credit. 9-2-4.
- Addison’s preference for. *Essay* 287, *p.* 412.
- Money.** Get money, money still, And then let virtue follow, if she will. —Horace. *Motto to Essay* 450.
- A citizen’s autobiography. *Essay* 450, *p.* 643.
- All men, through different paths, make at the same common thing, Money. 643-2-4.
- Arguments from the Mint. 342-2-2.
- The road to wealth. *Essay* 509, *p.* 724.
- Capt. Sentry’s investments in his neighbours. *Essay* 544, *p.* 773.
- A Plumb, *i.e.*, £100,000. 515-2-4; 644-1-1.
- The monied interests. 191-1-4.
- Two schoolfellows, one clever, the other a blockhead. The first becomes a poor country-parson; the second makes a large fortune. 515-2-2 to 5.
- Retirement from pursuit. *Essay* 549, *p.* 780.
- Marks. 387-1-3.
- See also AVARICE; MISERS; RICH; RICHES.
- Monkeys.** The Indians say that Monkeys could speak if they would but purposely avoid it, that they may not be made to work. 798-2-4.
- Worship in Egypt. 192-2-4.
- Transmigration of souls. A monkey’s autobiography. *Essay* 343, *p.* 500.
- Pets. 469-2-10; 500-2-2; 712-1-2.
- Performing. 49-1-1; 52-1-1; 52-2-1.
- Monks.** Employment on petty tasks. 97-2-2.
- Thomas Conecte, the Carmelite preacher. 154-2-2.
- Story of Father Francis and Sister Constance. *Essay* 164, *p.* 239.
- Order of Capuchins. 510-1-11.
- Præmonstratenses. 510-1-11.

Monks—continued.

— Trappists. 839-1-6-n.

Monmouth, Earl of. Henry Carey.

419-1-n.

Monmouth Cook, The. 195-1-4.**Monopolies.** Feeling against. 369-1-3.**Monosyllables.** Characteristic abundance in English Language. 201-2-2.**Montague (Charles), Lord Halifax.**

130-1,2.

Montague House, London. 145-2-3.**Montaigne.** Seneca and Montaigne are patterns for writing in the wildness of those compositions which go by the name of Essays. 681-1-3.

— This "lively old Gascon" was perhaps the most eminent egotist that ever appeared in the world. Scaliger's attack on him.

801-1-4.

— Motteux's translation of his Essays.

414-2-n.

— A quotation. 353-1-5.

Montgomery, Mr. Supposed joint-author of the dream in Essay 524. 745-2-n.**Monthly Reviews.** 655-1-2.**Montpensier, Mdle. de.** 103-1-n.**Monuments.** In Westminster Abbey.

45-2.

— Custom in Eastern nations for travellers to cast each one a stone upon a grave.

518-2-5.

See also EPITAPHS.

Moods, Treatment of. Essay 547, p. 778.

See also DISPOSITION.

Moon, Emperor of the. A play. 38-2-2.**Moor, Dr.** Author of "Antidote against Atheism." 184-1-4.**Moore, Mr.** An apothecary. 778-1-2.**Moors, The.** Story of a brave Emperor.

510-1-2.

Moral in Stories, &c. 114-1-4; 728-2-3.**Morality and Morals.** Immortality the basis of. 169-2-3.

— The ordinary writers of morality prescribe to their readers after the Galenic way; their medicines are made up in large quantities. 188-1-3.

— Men who have that sort of good-breeding which is exclusive of all morality, and consists only in being publicly decent, privately dissolute. 229-1-2.

— The province of morality lies in those duties to which we are directed by Reason or Natural Religion. 656-2-1.

— Definition of the boundaries of Morality and Faith, or Revealed Religion.

Essay 459, p. 656.

— Morality without Faith, more beneficent than Faith without Morality. 656-2-5;

663-2-1.

— Strengthening influence of Faith.

665-2-2.

— Cheerfulness a moral habit. 563-1-4.

— Good-nature a moral virtue.

258-2-1 to 3.

— Presumptuous criticisms of Providence.

339-1-4.

— In the theatre. *See* STAGE.

Morality—continued.

— Moral Courage and Cowardice. Essay

458, p. 655; also 331-2-3; and 818-1-2,3.

See also ACTIONS; AIM; IMMORALITY; INTENTION; JUDGMENTS.

More last words. 637-1-2.**More, Henry.** Writer on Ethics. 138-2-3;

143-1-n.

More, Richard. Translator of "Clavis Apocalyptica." 146-2-n.**More, Sir Thomas.** His fortitude and humour. 509-2.**Morecraft, Thomas.** Supposed original of Will Winble. 166-1-n.**Moreton, John.** A London linen-draper.

777-1-2.

Morocco. *See* MOORS.**Morphew, J.** A bookseller. 903-6.**Morrow, The.** *See* PROCRASTINATION.**Mortality.** Alexander's remark that sleep was one thing which made him sensible he was mortal. 838-1-2.

— Bills of Mortality. 213-1-1; 415-1;

551-1-6.

Mortar (The) used in Babylon and Egypt.

599-1-1.

Mosaic work. Roman remains at Stunsheld.

524-1-2.

Moses. A Jewish tradition of. 339-2-2.**Mothers.** An ounce of mother is worth a pound of clergy. 663-2-1.

— Duty to nurse their own children.

Essay 246, p. 350.

— Sacrificing daughter's happiness to a wealthy union. 627-1.

— Stratagem to save a daughter. 851-2-6.

— A letter of appeal to a son. 376-2.

— A mother's trouble, Story of.

Essay 375, p. 548.

— Weak and foolish mothers. Essay 364, p. 533; also 186-2-1; 193-2-6; 712-1-2.

— Rival beauty with a daughter. A sketch.

Essay 91, p. 144.

— Distressed mother. A play. Essay 335, p. 488; also 416-2; 492-1-6; 769-2-8.

— An infamous woman. 582-2-4.

See also CHILDREN; DAUGHTERS.

Mother-in-law. Falling in love with one's. 329-1-3.**Motion.** A necessary feature in pleasures of the Imagination. 595-1-2.**Motives.** Sometimes unaccountable in the wisest. 277-2-2.

— Common principles of action necessary to the progress of humanity. 364-2-4.

— Virgil would never have been heard of, had not his domestic misfortunes driven him out of his obscurity, and brought him to Rome. 856-2-3.

— Dependence the greatest motive to tenderness. 264-2-3.

See also ACTIONS; DISPOSITION; IMPULSE; INCENTIVES; INCLINATION.

Motteux, Peter Anthony. A literary trader.

— His play "Arsinoe." 370-1-n.

— His shop. 784-2-2.

— His works and his fate. 414-2-n.

Mottoes. Addison upon their choice and value. *Essay* 221, *p.* 316.

— Ladies' views on the employment of Latin and Greek. 389-1-5; 424-2-4.

— A species of wit. 101-1-2.

Mountain of Miseries. *Essays* 558 and 559, *p.* 796.
40-1-1; 369-2-1.

Mountebanks. *See also* QUACKS.

Mourning for the Dead. Insincerity. Dress. Court and Public Mourning. *Essay* 64, *p.* 105.

— True affliction labours to be invisible. *Essay* 95, *p.* 149.

— The genuine and the fashionable. An allegory. *Essay* 501, *p.* 714.

— Public mourning for Queen Anne. 852-1-3, n.

See also DEATH; GRIEF.

Mourning Bride. Congreve's play. 67-1-1, n.

Mouse, The Country and the City. A burlesque on Dryden. 130-1-1, n.

Moustaches. *See* BEARDS.

Mouth, The Spectator's. Ceremony of opening. 782-1-5.

Mr. He writes me Mr. or Esq., according as he sees me dressed. 221-2-4.

See also ESQUIRE.

Mrs. The title used in the case of unmarried girls. 128-2-2.

Muffs. 28-2-3; 113-1-3; 194-2-6.

Mulgrave, Earl of. *See* SHEFFIELD, JOHN.

Multiplication-Table Lottery. 597-1-3.

Multitude, The. *See* MAJORITIES; INDIVIDUALITY; SINGULARITY.

Mum Club. 17-2-6.

Mummies, Egyptian. 457-2-1.

Munificence. A habit of benignity preferable to. *Motto to Essay* 346.

See also BENEVOLENCE; CHARITY; GENEROSITY.

Murder. The first one arose from religious controversy. 269-2-2.

— Of Motteux. 414-2-1, n.

— Of the satirist Boccacini. 419-1-1, n.

— Representation on the stage. 74-1-1.

Museus. 101-2-2; 732-2-2.

Muses. Steele's Dream of Parnassus. *Essay* 514, *p.* 731.

— Sappho, called the Tenth Muse. 319-2-1.

Music. What we hear moves less than what we see.—*Horace. Motto to Essay* 369.

— So softens and disarms the mind, That not one arrow can resistance find. 340-1-1.

— Pythagoras's discovery of the art. 487-2-2.

— Jubal's discovery. 675-2-2.

— Its power. *Essay* 630, *p.* 877.

— Vision of Mirzah. 232-2-1, 2.

— Addison's estimate. 33-2-1.

— English school suppressed by the foreign. 33-2-2.

— English school. Letters from Clayton and others. 370-1-1; 399-1-4.

— English school. Generally. *Essay* 29, *p.* 49.

Music—continued.

— An ancestor of Sir Roger's played the base-viol. 167-2-2.

— Greeks the only musicians in Turkey. 53-2-1.

— Skill on whistles, frying-pans, &c. 809-2-7.

— Absurdities in libretto. 32-2.

— Rough wedding-music. 535-1-2.

— Lady's love for Italian. A husband's ruse. 306-1-1.

— Law-students practising at the Temple. 215-1-4.

— On the stage. 12-1-3.

— French school. 50-1-3.

— In dogs' voices. 176-2-3; 176-2-n.; 177-1-1, 2.

— Haym's History of. 370-1-n.

— Jeremy Collier's Essay on. 528-2-6.

— Generally. *Essays* 29, *p.* 49; 405, *p.* 586.

See also CONCERTS; OPERA; SINGING; TUNES; HAMELIN.

Forms of.

— Anthems. *Essay* 405, *p.* 586; *also* 717-2.

— Catches. 118-1-5.

— Descriptive. 600-2-2.

— Hymns. *See* H.

— Madrigals. 425-2-1.

— Opera. *See* O.

— Rounds, Cheshire. 163-2-n.

— Sonatas. 262-1-2; 370-1-n.

— Voluntaries. 218-1-3; 493-1-1; 877-2-6.

Church and Cathedral.

— Parish Clerk leading the psalms. 50-1-4.

— Sir Roger provides a singing-master. 171-1-2.

— A weakness of organists. 493-1-1.

— Parish Clerk's complaint of being distracted in his singing by Mrs. Simper. 407-2-5.

— A clergyman's complaint of a lady's operatic style in singing the Psalms. 297-1-2.

— Anthems. *Essay* 405, *p.* 586; *also* 717-2.

— Voluntaries. 218-1-3; 493-1-1; 877-2-6.

— Generally. *Essays* 405, *p.* 586; 630, *p.* 877; *also* 717-2.

See also HYMNS.

Instruments.

— Base-Viol. 167-2-2.

— Flageolets. 12-1-3.

— Harpsichord. 370-1-n.; 478-1-5.

— Hautboy. 215-1-4.

— Lute. 478-1-5; 642-2-4.

— Organ. 53-2-2; 785-1-2; 493-1-1.

— Spinnet. 258-1-1; 642-2-4; 643-2-1.

— Violin. 370-1-n.; 635-2-2.

Musicians.

— A sad fall. 370-1-n.

— Those mentioned in the Spectator. *See* ARMSTRONG; CLAYTON; DIEUPART; HANDEL; HART; HAYM; LULLI; ORPHEUS; PURCELL.

See also SINGERS.

Muslims. 93-1-4; 414-2-2; 592-1-2.

Musulman. *See* MAHOMETAN.

Mustard. 379-1-1.

Mystic Numbers. 317-2-3.

Mythology. *See* FABLES.

N.

Nagging at servants. Ralph Valet's complaint. 204-1-3.

Nakedness. The Indian's answer to the European. 327-1-1.

Name(s). Change of name, Anvil to Enville. 430-1-1.

— "Calling names." 393-2-1.

See also TITLES; REPUTATION.

Namur, Siege of. 253-1-4.

Narcissus, Story of. 341-1; also the *Motto to Essay* 325.

— The Plant. 612-2-.

Narration. Over-circumstantiality and excessive correctness. 205-2-.

— The Matter of Fact man. 741-2-2.

See also EXAGGERATION; HISTORY; LIARS; STORIES.

Nathan's Fable. Poor man and the lamb. 266-2-4.

National Thanksgiving. Battle of Malplaquet. 358-2-n.

Nations. Sweeping charges against. 621-1-3; 625-1-2. See also FRANCE.

— A stage in the development of. 190-1-3.

— Riches and plenty, the natural fruits of liberty. 413-1-4.

— The northern nations. *Motto to Essay* 349.

— The nation is a company of players.

— *Juvenal.* *Motto to Essay* 45.

— National prejudices. 621-1-3.

See also GOVERNMENT; PATRIOTISM; POLITICS; WAR.

Natural History. "My reading has very much lain among books of natural history." *Addison.* 182-1-4.

— Generally. *Essays* 120, *p.* 182; 121, *p.* 183; 519, *p.* 738; 543, *p.* 772.

— The sexes. 193-1-4,5.

— A suggestion to the Royal Society. 184-2-4.

— Dr. Plot's works on Oxfordshire and Staffordshire. 639-2-1; 639-2-n.; 853-2-5.

See also ANIMALS; BIRDS; DESIGN IN NATURE; FISHES.

Naturalization. 103-2-1.

Nature. Does nothing in vain. Everything has use and purpose. 585-1-2.

— Every man has a proper course of development, which Nature never fails of pointing out. 585-1-3.

— Makes good her engagements. 585-1-3.

— Comparison with art. *Essay* 414, *p.* 597.

— Pleasures of the Imagination in contemplation. *Essay* 420, *p.* 605.

— Good taste and nature always speak the same. — *Juvenal.* *Motto to Essay* 50.

— Supplanting by custom. 351-1-2.

— Compensation in. 10-2-3.

— Beauties of. *Essay* 393, *p.* 571; also 596-1-6, and 596-2-.

— Simplicity of. 137-1-4.

— All art is an imitation of Nature. 666-2.

Nature—continued.

— The best painter, he who best imitates Nature. 347-2-1.

— Keep Nature's great original in view, And thence the living images pursue.

— *Horace.* *Motto to Essay* 335.

— Copying Nature in Poetry. 120-1-1; 136-2-2; 319-2-1; 329-1-2.

Follow Nature.

— Be a good original rather than a miserable copy of others. 340-1-3.

— "I remember Tully, speaking, I think, of Anthony, says, *That in eo facietie erant, quæ nulla arte tradi possunt*: He had a witty Mirth, which could be acquired by no Art. This Quality must be of the Kind of which I am now speaking; for all sorts of Behaviour which depend upon Observation and Knowledge of Life, is to be acquired: but that which no one can describe, and is apparently the Act of Nature, must be every where prevalent, because every thing it meets is a fit Occasion to exert it; for he who follows Nature, can never be improper or unseasonable." 563-1-2.

— Most men follow nature no longer than while they are in their night-gowns, and all the busy part of the day are in characters which they neither become or act in with pleasure to themselves or their beholders.

388-1-1.

— "Nature does nothing in vain: the Creator of the Universe has appointed every thing to a certain Use and Purpose, and determin'd it to a settled Course and Sphere of Action, from which, if it in the least deviates, it becomes unfit to answer those Ends for which it was designed. In like manner it is in the Dispositions of Society, the civil Oeconomy is formed in a Chain as well as the natural; and in either Case the Breach but of one Link puts the Whole into some Disorder. It is, I think, pretty plain, that most of the Absurdity and Ridicule we meet with in the World, is generally owing to the impertinent Affectation of excelling in Characters Men are not fit for, and for which Nature never designed them.

"Every Man has one or more Qualities which may make him useful both to himself and others: Nature never fails of pointing them out, and while the Infant continues under her Guardianship, she brings him on in this Way; and then offers her self for a Guide in what remains of the Journey; if he proceeds in that Course, he can hardly miscarry: Nature makes good her Engagements; for as she never promises what she is not able to perform, so she never fails of performing what she promises. But the Misfortune is, Men despise what they may be Masters of, and affect what they are not fit for; they reckon themselves already possessed of what their Genius inclined them to, and so bend all

their Ambition to excel in what is out of their Reach : Thus they destroy the Use of their natural Talents, in the same manner as covetous Men do their Quiet and Repose ; they can enjoy no Satisfaction in what they have, because of the absurd Inclination they are possessed with for what they have not.

"Cleanthes had good Sense, a great Memory, and a Constitution capable of the closest Application : In a Word there was no Profession in which Cleanthes might not have made a very good Figure ; but this won't satisfy him, he takes up an unaccountable Fondness for the Character of a fine Gentleman ; all his Thoughts are bent upon this : instead of attending a Dissection, frequenting the Courts of Justice, or studying the Fathers, Cleanthes reads Plays, dances, dresses, and spends his Time in drawing-rooms ; instead of being a good Lawyer, Divine, or Physician, Cleanthes is a down-right Coxcomb, and will remain to all that knew him a contemptible Example of Talents misapplied. It is to this Affectation the World owes its whole Race of Coxcombs : Nature in her whole Drama never drew such a Part : she has sometimes made a Fool, but a Coxcomb is always of a Man's own making, by applying his Talents otherwise than Nature designed, who ever bears an high Resentment for being put out of her Course, and never fails of taking her Revenge on those that do so. Opposing her Tendency in the Application of a Man's Parts, has the same Success as declining from her Course in the Production of Vegetables ; by the Assistance of Art and an hot Bed, we may possibly extort an unwilling Plant, or an untimely Sallad ; but how weak, how tasteless and insipid ? Just as insipid as the Poetry of Valerio ; Valerio had an universal Character, was genteel, had Learning, thought justly, spoke correctly ; 'twas believed there was nothing in which Valerio did not excel ; and 'twas so far true, that there was but one ; Valerio had no Genius for Poetry, yet he's resolved to be a Poet ; he writes Verses, and takes great Pains to convince the Town, that Valerio is not that extraordinary Person he was taken for.

"If Men would be content to graft upon Nature, and assist her Operations, what mighty Effects might we expect ? Tully would not stand so much alone in Oratory, Virgil in Poetry, or Cæsar in War. To build upon Nature, is laying the Foundation upon a Rock ; every thing disposes its self into Order as it were of Course, and the whole Work is half done as soon as undertaken. Cicero's Genius inclined him to Oratory, Virgil's to follow the Train of the Muses ; they piously obeyed the Admonition, and were rewarded. Had Virgil attended the Bar, his modest and ingenious Virtue would surely have made but a very indifferent Figure ; and Tully's declamatory Inclination would have been as useless in Poetry. Nature, if left to her self, leads us on in the best Course, but will do nothing by Compulsion and Constraint ; and if we are not satis-

fied to go her Way, we are always the greatest Sufferers by it.

"Wherever Nature designs a Production, she always disposes Seeds proper for it, which are as absolutely necessary to the Formation of any moral or intellectual Excellence, as they are to the Being and Growth of Plants ; and I know not by what Fate and Folly it is, that Men are taught not to reckon him equally absurd that will write Verses in Spite of Nature, with that Gardener that should undertake to raise a Jonquil or Tulip without the Help of their respective Seeds.

"As there is no Good or bad Quality that does not affect both Sexes, so it is not to be imagined but the fair Sex must have suffered by an Affectation of this Nature, at least as much as the other. The ill Effect of it is in none so conspicuous as in the two opposite Characters of Cælia and Iras ; Cælia has all the Charms of Person, together with an abundant Sweetness of Nature, but wants Wit, and has a very ill Voice ; Iras is ugly and ungentle, but has Wit and good Sense : If Cælia would be silent, her Beholders would adore her ; if Iras would talk, her Hearers would admire her ; but Cælia's Tongue runs incessantly, while Iras gives her self silent Airs and soft Languors ; so that 'tis difficult to persuade ones self that Cælia has Beauty and Iras Wit : Each neglects her own Excellence, and is ambitious of the other's Character ; Iras would be thought to have as much Beauty as Cælia, and Cælia as much Wit as Iras.

"The great Misfortune of this Affectation is, that Men not only lose a good Quality, but also contract a bad one : They not only are unfit for what they were designed, but they assign themselves to what they are not fit for ; and instead of making a very good Figure one Way, make a very ridiculous one another. If Semanthe would have been satisfied with her natural Complexion, she might still have been celebrated by the Name of the Olive Beauty ; but Semanthe has taken up an Affectation to White and Red, and is now distinguished by the Character of the Lady that paints so well. In a word, could the World be reformed to the Obedience of that famed Dictate, Follow Nature, which the Oracle of Delphos pronounced to Cicero when he consulted what Course of Studies he should pursue, we should see almost every Man as eminent in his proper Sphere as Tully was in his, and should in a very short time find Impertinence and Affectation banished from among the Women, and Coxcombs and false Characters from among the Men. For my Part, I could never consider this preposterous Repugnancy to Nature any otherwise, than not only as the greatest Folly, but also one of the most heinous Crimes, since it is a direct Opposition to the Disposition of Providence, and (as Tully expresses it) like the Sin of the Giants, an actual Rebellion against Heaven." *Essay 404, p.*

585.

— An eccentric in dress. 818-14.
See also DESIGN (IN NATURE) ; GOOD.

NATURE; HUMAN (NATURE); ILL-NATURE; MAN, DUAL NATURE OF; NATURAL HISTORY.

Navy, The. Sir Roger urges importance of. 558-2-2.

— Battle of La Hogue. 558-2-n.

Necessity. The mother of Fate. 613-1.

— The mother of Inventions.—*Persius*.

Motto to Essay 283.

— 'Tis need that makes the old wife trot. 725-2-3.

See also ADVERSITY; POVERTY.

Needle-money. A better name than Pin-money. 424-1-2.

Needlework. Neglect by ladies. *Essay* 606, *p.* 852.

— A lady's reply to the *Essay*. 856-1-3.

Negligence. It is a very melancholy consideration, that a little negligence can spoil us, but great industry is necessary to improve us. 230-2-5.

— In dress among women. 434-2-3.

— Affectation of. 407-1-1.

Negroes. A tragical story of rival lovers.

Essay 215, *p.* 309.

Nelson, George. Three curious letters. 477-2.

Nero. A play by Nathaniel Lee. 66-1-n.

Nervousness. See BASHFULNESS; MODESTY.

Netherton (Staffordshire). 853-2-6.

Neutrality in controversy. When advisable. 178-1-5.

New, The. See NOVELTY.

New Atalantis, The. 62-2.

New River, The. 12-1-3; 841-2-4.

New Testament. See BIBLE.

Newberry, Mr. His house-sign. 97-1-1.

Newcastle. Fashions at. 195-1-5.

— Duke and Duchess of. 126-1-n.; 155-2-1.

Newgate. See LONDON.

Newmarket. 89-2-3; 126-2-1.

News. Street-criers of. 357-1-3.

— Publication of false. 72-1-n.

— Thirst for. *Essay* 452, *p.* 647; also 872-2-4.

Newspapers, etc.

Generally.

— Their supply of food for conversation. 10-1-2.

— Circulation of the Spectator. 19-1-1; 559-2-n.

— Fierce light of criticism on them. 188-1-3.

— Puffs in the Spectator. 530-1-n.

— Set discussions in the Spectator. *Essay* 442, *p.* 632.

— Passing of the Stamp Act. *Essay* 445, *p.* 636.

— Censorship of the Press. 636-1-n.

— Addison's reply to "paltry scribblers." 637-2-5, 6.

— The taste for petty news of persons. *Essay* 452, *p.* 647.

— Caution in receiving news. 742-2-1.

— The innuendo-synopsists. *Essay* 567, *p.* 807.

— "Constant Reader" living then. 860-2-2.

Newspapers—continued.

— The offence and not the offender to be attacked. 29-2-1.

— The question of anonymous writing. *Essay* 451, *p.* 645.

— Batches of answers to correspondents. *Essays* 581, *p.* 824; and 619, *p.* 866.

— Power and duties of the Press. *Essays* 34, *p.* 57; and 124, *p.* 188; also 637-2-5, 6.

— How the Spectator caught the Queen's eye. 559-2-n.

— Rejection of contributions. 633-1-1.

— Price of the Spectator increased to *ad.* 637-2-2, 3.

See also ADVERTISEMENTS; CRITICISM; CRITICS; DETRACTION; EDITORS; LETTERS; LIBEL; OBITUARY NOTICE; RIDICULE.

List of those mentioned in the Spectator.

— Amsterdam Gazette. 439-2-1.

— Bee. 736-1-n.

— Censor. 444-2-n.

— Daily Courant. 268-2-2; 439-2-1.

— Dawkes' News-Letter. 654-1-6.

— Dyer's News-Letter. 72-1-3, 4; 191-2-5; 654-1-6.

— Englishman. 794-2-2.

— Evening Post. 273-1-n.; 872-2-4.

— Examiner. 794-2-2; 637-1-n.

— Flying Post. 637-1-n.

— Growler. 444-2-n.

— Grumbler. 444-2-n.

— Guardian. 757-1-n.; 782-2-2n

— Hermit. 444-2-n.

— Hip Doctor. 575-1-n.

— Historian. 444-2-n.

— Inquisitor. 444-2-n.

— Instructor. 444-2-n.

— London Gazette. 387-2-5; 636-2-n.

— Medleys. 637-1-n.

— Moderator. 444-2-n.

— Observer. 444-2-n.; 637-1-n.

— Pilgrim. 444-2-n.

— Post-Boy. 252-2-2; 277-2-4; 559-2-1, 2.

— Postman. 3-2-1; 78-1-1; 86-1-2; 106-1-2.

— Rambler. 444-2-n.

— Restorer. 444-2-n.

— Rhapsody. 444-2-n.

— Surprise. 444-2-n.

— Tatler. 698-2-5.

— Weekly News. 636-2-n.

Newton, Sir Isaac. His works in Leonora's library. 62-2.

— Invention of the Sextant. 616-2-n.

— "A miracle of the present age." 772-2-2.

— "Glorious of the nation." 787-2-5.

— Other allusions, 157-2-3; 563-2-4; 805-1-4; 884-1-2.

Nicharagua, Prince. 92-1-1.

Nicknames. "Disgraceful appellations, commonly called." 348-1-2.

Nicolini. At sea in robes of ermine. 11-2-2.

— Combat with the Lion. *Essay* 13, *p.* 23.

— Praise of. 586-1-3.

— Other allusions. 297-1-5; 336-2-3; 453-2-6.

Night-cap wigs. 195-1-4; 461-1-5.

Night-raile. 104-2-1; 625-1-1.

Nightingales. Singing to lovers. 117-1-3, 6; 559-1-2.

Nightingales—*continued.*

— Lady who could not bear their noise. 194-1-1.

— Honeycomb prefers the noise of the town. 356-2-1.

No, The inability to say. *Essay* 458, *p.* 655.

Noblemen. *See* GREAT, THE; LANDLORDS; RANK.

Nokes, John a. 802-1-3; 819-2-4.

Nonconformists. Mark Lane Chapel. 660-1-n.

— Dr. Calamy. 164-1-2.

See also DISSENTERS; INDEPENDENTS; NON - JURORS; QUAKERS; ROMAN CATHOLICS.

Non-jurors. 18-2-xii.; 584-2-4.

Nonsense. Genealogy of. 59-1-3.

Normanby, Duke of. 362-2-n.

Northampton. Mr. Cole, an attorney of. 471-2-n.

Northamptonshire. Astrop. 226-1-2-n.
— Horton. 130-1-n.

Northern Nations. *Motto to Essay* 349.

Northumberland. Embleton. 679-2-n.

Norwich. Mr. Francham, of, Writer of *Essay* 520, *p.* 740.

Noses. The Roman. 54-2.

— Origin of the name of Cicero. 96-2-3.

— "Cocking the nose." 395-1-5.

— "A good nose at an innuendo." 808-2-3.

— Gesture of applying fingers to nose. 517-2-1.

— The nose-pullers. 385-2-1.

— "Naked noses," viz., those without spectacles. 709-2-2.

Notes, Addison's. *Essay* 46, *p.* 76.

See also COMMON-PLACE.

Nothing. French truth and British policy conspicuous in. 440-2-5.

— Talking on. 351-2-2.

— Lord Rochester's poem on. 6-1-n.;

— "Laborious nothings" of German scholars. 315-2-5.

Notions, Origin of. 23-1-1.

See also IDEAS.

Notoriety. A false claimant to.

Essay 602, *p.* 847.

Nova Scotia. Grant of, to the Earl of Stirling. 432-1-n.

Novels. "A book of," in Leonora's library. 62-2.

— "A new-fashioned novel." 639-1-3.

— "An antediluvian novel." 827-1-1.

Novelty. The force of. 268-1-4; *also Essay* 412, *p.* 594.

— Considered a Pleasure of the Imagination. *Essay* 412, *p.* 594.

— "As for those which are the most known, and the most received, they are placed in so beautiful a Light, and illustrated with such

apt Allusions, that they have in them all the Graces of Novelty, and make the Reader, who was before acquainted with them, still more convinced of their Truth and Solidity. And here give me leave to mention what Monsieur Boileau has so very well enlarged upon in the Preface to his Works, that Wit and fine Writing doth not consist so much in advancing Things that are new, as in giving Things that are known an agreeable Turn. It is impossible for us, who live in the latter Ages of the World, to make Observations in Criticism, Morality, or in any Art or Science, which have not been touched upon by others. We have little else left us, but to represent the common Sense of Mankind in more strong, more beautiful, or more uncommon Lights. If a Reader examines Horace's "Art of Poetry," he will find but very few Precepts in it, which he may not meet with in Aristotle, and which were not commonly known by all the Poets of the Augustan Age. His Way of expressing and applying them, not his Invention of them, is what we are chiefly to admire." 361-2-1.

— "He has annexed a secret Pleasure to the Idea of any thing that is new or uncommon, that he might encourage us in the Pursuit after Knowledge, and engage us to search into the Wonders of his Creation; for every new Idea brings such a Pleasure along with it, as rewards any Pains we have taken in its Acquisition, and consequently serves as a Motive to put us upon fresh Discoveries." 596-1-5.

— Human nature is fond of.

— *Pliny. Motto to Essay* 452.

— With sweet novelty your taste I'll please.

— *Ovid. Motto to Essay* 626.

See also IMITATION.

November. The month in which, according to a French writer, the people of England hang and drown themselves. 564-2-1.

— Description in the march of the seasons. 613-1-1.

— Fine weather in. 683-1-1.

Numbers. Luck in. *Essay* 191, *p.* 277.

— Number of the Beast. 277-1-2.

— Mystic numbers. 317-2-3n.

— The ultimate measure of value in actions. 254-2-1.

— Curious fancies for. 880-1-2 to 4.

See also MAJORITIES; SEVEN; THIRTEEN.

Nuns. Story of Sister Constance. *Essay* 164, *p.* 239.

— Story of a wrong and a revenge. 858-2-3,4.

Nurses. The care of children.

Essay 246, *p.* 350.

— Fidelia performs the duties of a nurse with all the beauty of a bride. 643-1-3.

Nymphs. Story of a Hamadryad. 833-2-3,4.

O.

Oak, a famous. 833-1-6.

Oates, Titus. A lady supporter of. 94-1-2.

Oaths. A quaint oath. 854-1-3, 4.

See also SWEARING.

Obedience in children. 275-2-2.

Obituary notice of Estcourt in the *Spectator*. *Essay* 468, p. 669.

Object in Life. *See* AIM; END; PURPOSE.

Obscurity (among men). Advantages and pleasures of. 10-2-1; 157-1-3; 587-2-2; 649-2-6.

— Unknown merit. *Memoirs* of an obscure man. *Essay* 622, p. 869.

— In public walks let who will shine or stray,

I'll silent steal through life in my own way.

—Horace. *Motto to Essay* 264.

See also EMINENT; HUMBLE.

Obscurity in language. "Persius, the Latin Satirist, affected Obscurity for another Reason; with which however Mr. Cowley is so offended, that writing to one of his Friends, You, says he, tell me, that you do not know whether Persius be a good Poet or no, because you cannot understand him; for which very Reason I affirm that he is not so.

"However, this Art of writing unintelligibly has been very much improved, and follow'd by several of the Moderns, who observing the general Inclination of Mankind to dive into a Secret, and the Reputation many have acquired by concealing their Meaning under obscure Terms and Phrases, resolve, that they may be still more abstruse, to write without any Meaning at all. This Art, as it is at present practised by many eminent Authors, consists in throwing so many Words at a venture into different Periods, and leaving the curious Reader to find out the Meaning of them.

"The Egyptians, who made use of Hieroglyphicks to signify several things, expressed a Man who confined his Knowledge and Discoveries altogether within himself, by the Figure of a Dark-Lantern closed on all sides, which, tho' it was illuminated within, afforded no manner of Light or Advantage to such as stood by it. For my own part, as I shall from time to time communicate to the Publick whatever Discoveries I happen to make, I should much rather be compared to an ordinary Lamp, which consumes and wastes it self for the benefit of every Passenger." 554-1-2.

Obssequiousness. *See* COMPLAISANCE; SERVILITY.

Observer. A paper. 444-2-n.; 637-1-n.

Observatory at Babylon. 598-2-4.

Obstinacy. Resolution uncontroll'd.

— In a husband. A wife's tactics. 309-2-3.

— It is the work of little minds to imitate the fortitude of great spirits on worthy occasions, by obstinacy in the wrong. 558-1-1.

See also FORGIVENESS.

Obtruders, Impertinent. "Essay 24, p. 42.

Occupation. In wrong direction. *Essay* 43, p. 71.

— Leisure a curse to some. 72-2-2.

— Be a good mechanic or trader rather than a bad scholar. 230-2-5.

— Method in employment of time. *Essay* 93, p. 147.

— Follow Nature. *See* NATURE.

— "I think I ought not to conclude, without interesting all my Readers in the Subject of this Discourse; I shall therefore lay it down as a Maxim, that though all are not capable of shining in Learning or the Politer Arts; yet every one is capable of excelling in something. The Soul has in this Respect a certain vegetative Power, which cannot lie wholly idle. If it is not laid out and cultivated into a regular and beautiful Garden, it will of it self shoot up in Weeds or Flowers of a wilder growth." 788-2-3.

— "It may be thought then but common Prudence in a Man not to change a better State for a worse, nor ever to quit that which he knows he shall take up again with Pleasure; and yet if human Life be not a little moved with the gentle Gales of Hopes and Fears, there may be some Danger of its stagnating in an unmanly Indolence and Security. It is a known Story of Domitian, that after he had possessed himself of the Roman Empire, his Desires turn'd upon catching Flies. Active and Masculine Spirits in the Vigour of Youth neither can nor ought to remain at Rest: If they debar themselves from aiming at a noble Object, their Desires will move downwards, and they will feel themselves actuated by some low and abject Passion. Thus if you cut off the top Branches of a Tree, and will not suffer it to grow any higher, it will not therefore cease to grow, but will quickly shoot out at the Bottom." 322-1-2.

— In bad weather go to picture-galleries.

See also ACTION; BENT; CALLING; CAPACITY; TIME; WORK; EXERCISE; HANDICRAFT; IDLENESS; LEISURE; PURPOSE; READING; TALENT; TIME; TRADE; WORK.

Ocean, The. *See* SEA.

Oceana, Harington's. 257-2-1; 258-1-n.

October. Description of. 613-1.

October Club. 18-1-2; 118-1-4.

October Ale. 781-2-3.

Oculists. Fable of the Mole. 188-2-5.

— Conclusive qualification of a practitioner. 635-2-2.

See also EVE; GRANT, DR.; READ, SIR WILLIAM; SIGHT.

Odes. The purpose of comparisons in.

— "The spacious firmament on high." 437-2-1.

—Addison. 666-1.

Odes—*continued.*

- "How are thy servants blest, O Lord." 700-1.
- An ode to the Creator. *John Hughes.* 787-1-2.
- Sappho's. *Essays* 223, *p.* 319; 229, *p.* 328.

Odyssey (Homer's). Considered as an Allegorical Fable. 267-1-2.

- Illustration of events in the language. 362-1-4, 5.
- The part of Ulysses. 392-2-2.
- Its sentiments. Comparison with the *Æneid* and *Paradise Lost.* *Essay* 279, *p.* 399.

See also HOMER.

Odyssey (Tryphiodorus's). 96-2-1, 2.**Œdipus**, Tragedy of. Criticisms and allusions. 298-2-5; 426-1-4; 531-1-3.

- Lee and Dryden's adaptation. 66-1-1; 67-1-1; 67-2-5.

Offences. "Those who offend only against themselves, and are not Scandals to Society, but out of Deference to the sober Part of the World, have so much Good left in them as to be ashamed, must not be huddled in the common Word due to the worst of Women; but Regard is to be had to their Circumstances when they fell, to the uneasy Perplexity under which they lived under senseless and severe Parents, to the Impunity of Poverty, to the Violence of a Passion in its Beginning well grounded, and all other Alleviations which make unhappy Women resign the Characteristick of their Sex, Modesty. To do otherwise than thus, would be to act like a Pedantick Stoick, who thinks all Crimes alike, and not like an impartial Spectator, who looks upon them with all the Circumstances that diminish or enhance the Guilt." 394-1-1.

- Offerings compared with prayer. 299-2-1.

Officers, Military. *See* MILITARY.**Officials, Public.** Their duties and their faults. *Essay* 469, *p.* 671.**Officiousness.** Curious use of the word. 200-2-1; 228-2-1; 307-2-4.**Ogleby's Virgil.** 62-1-1.**Ogling.** Taught by an Irish gentleman. 78-2-1.**Old Age.** Pleasures of. 225-1-2.

- Cheerful in conceiving hope from one's decays and infirmities. 8-1-1.
- Reflections of the wise and foolish compared. 149-2-6; 222-2-3.
- Retrospect on a mis-spent life. *Essay* 260, *p.* 371.
- Few grow old with a good grace. 375-2-1.
- Camillus; a sketch. 376-1-1.
- Tully's dialogue. 426-2-3.
- 'Tis an old man's privilege to speak of himself. 764-2-4.
- Elderly fops and superannuated coquets. A sketch. *Essay* 301, *p.* 432.
- Claims of seniority in matters of opinion. *Essay* 336, *p.* 429.
- Unwise treatment of sons. 708-1.
- Failure in advising and rebuking. 420-1-5.
- Death of, at twenty-five. 818-1-1.

Old Age—*continued.*

- Amorous and vicious old men. *Essays* 274, *p.* 393; 318, *p.* 459; also 396-1-3.
- An old beau. 80-1-2.
- Otway's description of an old woman. 178-2-2.
- Respect to. An incident at Athens. 14-2-2, 3.
- 'Twas impious then (so much was age revered)
For youth to keep their seats when an old man appeared.
— *Juvenal.* *Motto* to *Essay* 6.
- *Tull. de Senect.*
"Life, as well as all other things, hath its bounds assigned by nature; and its conclusion, like the last act of a play, is old age, the fatigue of which we ought to shun, especially when our appetites are fully satisfied."
Motto to *Essay* 153.

- Generally. *Essay* 153, *p.* 224.

Old Maids. Two letters from. 312-2-7; 425-1-5.**Oldfield, Mrs.** An actress. 492-2-2; 497-2-4, 7; 770-1-1.**Oldham.** Satire on the Jesuits. 31-2-111.**Olympic games.** Presence of women forbidden. 131-2-8.**Ombre** (ombre). Game of. 162-2-1; 208-2-2 to 4; 623-1-3.**Omens.** *Essay* 505, *p.* 719.**Onions** (Portugal). 379-1-1.**Opera.** Stage dressing ridiculed. *Essays* 5, *p.* 11; 22, *p.* 37; also 26-1-3 to 6.

- Italian school ridiculed. *Essay* 18, *p.* 52.
- Forced thoughts, cold conceits, and unnatural expressions, in Italian opera. 24-2-3.
- English and Italian compared. *Essays* 18, *p.* 31, and 29, *p.* 49.
- Letter from some, who claimed to have introduced it into England. 399-1-4.
- English and Italian audiences compared. 633-2-4.

- The ladies fascinated by the (to them incomprehensible) Italian. 425-1-1.
- Absurdities in libretto. 12-2-3; 32-2.
- Recitative and generally. *Essay* 29, *p.* 49.

- Ballad-Opera (Flora, or Hob in the Well). 716-2-1.
- Party-patches at the Theatre. 131-1-1.
- Opera-Glasses. 356-1-2.
- Sutherland Edwards' History of. 23-2-1.

See also NICOLINI.

List of those mentioned in the Spectator.

- Almahide. 23-2-11; 330-2-3.
- Arsinoe. 32-1-31; 370-1-11; 370-2.
- Calypso and Telemachus. 108-2-11.
- Camilla. 39-2-11; 370-1-11.
- Cyprus, Queen of. 370-1-11.
- Hydaspes. 32-2-11; 453-2-6.
- Pyrrhus and Demetrius. 23-2-11.
- Rape of Proserpine. 50-2-2.
- Rinaldo and Armida. 12-1-31; 26-1-3 to 6; 370-1-11.

Rosamond. 370-1-11.

Telemachus. *See* CALYPSO.

Opinion.

Regard to the opinions of others.

— Sensitiveness in. *Essay* 439, p. 629.

— It is an endless and frivolous pursuit to act by any other rule than the care of satisfying our own minds in what we do. 10-1-3.

— To be negligent of what any one thinks of you, does not only shew you arrogant but abandoned. 161-1-1.

— "I shall always make Reason, Truth, and Nature, the Measures of Praise and Dispraise; if those are for me, the Generality of Opinion is of no Consequence against me; if they are against me, the general Opinion cannot long support me." 106-2-2.

— "A Man's first Care should be to avoid the Reproaches of his own Heart; his next, to escape the Censures of the World: If the last interferes with the former, it ought to be entirely neglected; but otherwise, there cannot be a greater Satisfaction to an honest Mind, than to see those Approbations which it gives it self seconded by the Applauses of the Publick: A Man is more sure of his Conduct, when the Verdict which he passes upon his own Behaviour is thus warranted and confirmed by the Opinion of all that know him." 185-1-4.

— "There is but one thing necessary to keep the Possession of true Glory, which is, to hear the Opposers of it with Patience, and preserve the Virtue by which it was acquired. When a Man is thoroughly perswaded that he ought neither to admire, wish for, or pursue any thing but what is exactly his Duty, it is not in the Power of Seasons, Persons, or Accidents to diminish his Value: He only is a great Man who can neglect the Applause of the Multitude, and enjoy himself independent of its Favour. This is indeed an arduous Task; but it should comfort a glorious Spirit that it is the highest Step to which human Nature can arrive. Triumph, Applause, Acclamation, are dear to the Mind of Man; but it is still a more exquisite Delight to say to your self, you have done well, than to hear the whole human Race pronounce you glorious, except you your self can join with them in your own Reflections. A Mind thus equal and uniform may be deserted by little fashionable Admirers and Followers, but will ever be had in Reverence by Souls like it self. The Branches of the Oak endure all the Seasons of the Year, though its Leaves fall off in Autumn; and these too will be restored with the returning Spring." 252-2-1.

— "It were therefore a just Rule, to keep your Desires, your Words and Actions, within the Regard you observe your Friends have for you; and never, if it were in a Man's Power, to take as much as he possibly might either in Preferment or Reputation. My Walks have lately been among the mercantile part of the World; and one gets Phrases naturally from those with whom one converses: I say then, he that in his Air, his Treatment of others, or an habitual Arrogance to himself, gives himself Credit for the least

Article of more Wit, Wisdom, Goodness, or Valour than he can possibly produce if he is called upon, will find the World break in upon him, and consider him as one who has cheated them of all the Esteem they had before allowed him. This brings a Commission of Bankruptcy upon him; and he that might have gone on to his Life's End in a prosperous Way, by aiming at more than he should, is no longer Proprietor of what he really had before, but his Pretensions fare as all things do which are torn instead of being divided." 297-2-2.

— "And among those who are the most richly endowed by Nature, and accomplished by their own Industry, how few are there whose Virtues are not obscured by the Ignorance, Prejudice or Envy of their Beholders? Some Men cannot discern between a noble and a mean Action. Others are apt to attribute them to some false End or Intention; and others purposely misrepresent or put a wrong Interpretation on them." 365-1-2.

— "A solid and substantial Greatness of Soul looks down with a generous Neglect on the Censures and Applauses of the Multitude, and places a Man beyond the little Noise and Strife of Tongues. Accordingly we find in our selves a secret Awe and Veneration for the Character of one who moves above us in a regular and illustrious Course of Virtue, without any regard to our good or ill Opinions of him, to our Reproaches or Commendations. As on the contrary it is usual for us, when we would take off from the Fame and Reputation of an Action, to ascribe it to Vain-Glory, and a Desire of Fame in the Actor. Nor is this common Judgment and Opinion of Mankind ill-founded; for certainly it denotes no great Bravery of Mind to be worked up to any noble Action by so selfish a Motive, and to do that out of a Desire of Fame which we could not be prompted to by a disinterested Love to Mankind, or by a generous Passion for the Glory of him that made us." 365-2-1.

— "Nothing ought to be held laudable or becoming, but what Nature itself should prompt us to think so." 14-2-2.

— "I would therefore propose the following Methods to the Consideration of such as would find out their secret Faults, and make a true Estimate of themselves.

"In the first Place, let them consider well what are the Characters which they bear among their Enemies. Our Friends very often flatter us, as much as our own Hearts. They either do not see our Faults, or conceal them from us, or soften them by their Representations, after such a manner, that we think them too trivial to be taken notice of. An Adversary, on the contrary, makes a stricter Search into us, discovers every Flaw and Imperfection in our Tempers, and though his Malice may set them in too strong a Light, it has generally some Ground for what it advances. A Friend exaggerates a Man's Virtues, an Enemy inflames his Crimes. A Wise Man should give a just

Attention to both of them, so far as they may tend to the Improvement of the one, and Diminution of the other. Plutarch has written an Essay on the Benefits which a Man may receive from his Enemies, and, among the good Fruits of Enmity, mentions this in particular, that by the Reproaches which it casts upon us we see the worst side of our selves, and open our Eyes to several Blemishes and Defects in our Lives and Conversations, which we should not have observed, without the Help of such ill-natured Monitors.

"In order likewise to come at a true Knowledge of our selves we should consider on the other hand how far we may deserve the Praises and Approbations which the World bestow upon us; whether the Actions they celebrate proceed from laudable and worthy Motives; and how far we are really possessed of the Virtues which gain us Applause among those with whom we converse. Such a Reflection is absolutely necessary, if we consider how apt we are either to value or condemn ourselves by the Opinions of others, and to sacrifice the Report of our own Hearts to the Judgment of the World."

579-2-2.

— "A Man, who in ordinary Life is very Inquisitive after every thing which is spoken ill of him, passes his Time but very indifferently. He is wounded by every Arrow that is shot at him, and puts it in the power of every insignificant Enemy to disquiet him. Nay, he will suffer from what has been said of him, when it is forgotten by those who said or heard it. For this Reason I could never bear one of those officious Friends, that would be telling every malicious Report, every idle Censure that [passed] upon me. The Tongue of Man is so petulant, and his Thoughts so variable, that one should not lay too great a Stress upon any present Speeches and Opinions. Praise and Obloquy proceed very frequently out of the same Mouth upon the same Person, and upon the same Occasion. A generous Enemy will sometimes bestow Commendations, as the dearest Friend cannot sometimes refrain from speaking ill. The Man who is indifferent in either of these Respects, gives his Opinion at Random, and praises or disapproves as he finds himself in Humour." 630-1-3.

Generally.

— Standers-by discover blots which are apt to escape those who are in the game. 5-1-2.

— Conduct in disputation. 285-2-4, 5.

— Dangerous readiness in men to judge one another. *Essay* 564, p. 803.

— Neutrality sometimes advisable. 178-1-5.

— God the only capable judge of men.

Essay 257, p. 367.

— Inconstancy and Inconsistency.

Essay 162, p. 236.

— Persecuting zealots. *Essay* 185, p. 269.

— Much might be said on both sides, said Sir Roger. 185-2-4.

Opinion—continued.

— Claims of old people to supremacy.

Essay 336, p. 489.

— Authority in matters of opinion. *See* AUTHORITY.

— Judgment and estimate of self. *See* SELF.

— Sometimes the vulgar see and judge aright. *Motto to Essay* 70.

— Public Opinion. *Essay* 460, p. 657.

See also ARGUMENT; BIGOTRY; CENSORIOUSNESS; CENSURE; CONVERSATION; CRITICISM; DETRACTION; DISPUTATION; FAME; JUDGMENTS; MAJORITIES; SINGULARITY.

Oporto. Uriel Acosta. 307-1-n.

— Wines. 530-1-n.

Opportunity. A neglected factor in the estimate of character. 368-1-3.

— "It is in every man's power in the world who is above mere poverty, not only to do things worthy but heroic." 352-2-4.

— Many a genius dies unknown for want of. 515-2-3.

— No man ever pushed his capacity as far as it was able to extend. 787-1-3.

— Wasted opportunities. *Essay* 222, p. 318.

See also CAPACITY; GENIUSES; LIFE; POSSIBILITIES; POWER; TEMPTATION.

Oppression. Has its seed in the dread of want. 174-2-2.

See also BEHAVIOUR.

Oracle. Answer to a message of the Athenians. 299-1-6.

Orange-flower. 478-2-1.

Orange-women. 107-1-2; 107-2-2; 210-1-4; 555-2-2.

Oratory. Is to deduce its laws and rules from the general sense and taste of mankind, and not from the principles of the Art itself; or, in other words, the taste is not to conform to the art, but the art to the taste. 50-2-3.

— Longinus's opinion of St. Paul and others. 882-1-2.

— Good delivery is a graceful management of the voice, countenance, and gesture.

— *Tully. Motto to Essay* 147.

— Neglect in education. 693-2-1.

— Bashfulness and Modesty.

Essays 231, p. 330; 484, p. 692.

— Types of women orators.

Essay 247, p. 351.

— Neglect of gesture among the English.

Essay 407, p. 588.

— Pronunciation and Action.

Essay 541, p. 769.

— Funeral Oration of Pericles. 132-1-1, 2.

— Generally. *Essay* 633, p. 881.

See also CONVERSATION; ELOCUTION; PREACHERS; SPEECH.

Order. A head full, but confused. 162-2-3.

— Whimsicalities arising from the love of. 880-1-2.

See also METHOD.

Ordinance Office. 108-2-n.

Organs and Organists. *See* Music (Instruments).

Oriental Languages compared with European. 586-2-2.

Oriental—continued.

- Poetry. 494-1-2.
- Vision (of Mirzah). *Essay* 159, p. 232.

Originality. "And here give me leave to mention what Monsieur Boileau has so very well enlarged upon in the Preface to his Works, that Wit and fine Writing doth not consist so much in advancing Things that are new, as in giving Things that are known an agreeable Turn. It is impossible for us, who live in the lat(t)er Ages of the World, to make observations in Criticism, Morality, or in any Art or Science, which have not been touched upon by others. We have little else left us, but to represent the common Sense of Mankind in more strong, more beautiful, or more uncommon Lights. If a Reader examines *Horace's Art of Poetry*, he will find but very few Precepts in it, which he may not meet with in *Aristotle*, and which were not commonly known by all the Poets of the Augustan Age. His Way of expressing and applying them, not his Invention of them, is what we are chiefly to admire." 361-2-1.

See also IMITATION; INDIVIDUALITY.

Orobio, Isaac. A Spanish Physician. 307-1-n.

Oroondates. A lady's letter to a man so designated. 288-1.

Orpheus. Musical, melancholy, and a woman-hater. 304-2-3.

— His epitaph, by Antipater. 783-1-1.

Orrery, Earl of. See BOYLE.

Orthography. See SPELLING.

Osborn, Francis. Author of Advice to a Son. 221-2-4; 452-1-3.

Osborn, T. A bookseller. 903-6.

Ostentation. Of learning. 427-2-2.

— Of Religion. 516-2-3.

See also AFFECTATION; BOAST; PEDANTS; VANITY.

Ostriches. 182-1-7; 775-2-6.

Othello. A fine example of tragedy. 67-1-1.

— Other allusions. 94-1-2; 124-2-3; 694-1-1.

Otter, The. Sir Roger's trophy. 175-2-3.

Otterbourne, Battle of. 114-2-n.

Otway, Thomas, actor and dramatist. Professor Morley's biographical note. 66-1-n.

— Venice Preserved. A criticism. 66-1-6; 65-2-5.

— The Orphan. Quotations from. 178-2-2; 344-1-2.

— Friendship in Fashion. A quotation. 517-2-1.

— Caius Marius. A quotation. 770-1-5.

Oval Poems. 95-1-2; 101-2-1; 104-1-1.

Overseers of the Poor. 333-1-n; 546-1-1.

Ovid. His employment of Echo. 97-1-3.

— Great deal of "mixt wit" in. 101-2-2.

— Dryden's criticism. 102-2-1.

— Largely quoted by the "Woman's Man." 229-1-4.

— Shines in Point and Turn. 208-1-1.

— Trifling points and puerilities frequent in him. 400-2-2.

Ovid—continued.

— Faulty in excessive use of common idioms. 408-2-5.

— His description of the Deluge criticised. 533-1-3.

— Comparison with Homer and Virgil. 602-1, 2.

— Parallels in *Paradise Lost*. 533-1; 533-2-1; 521-2-6.

— His Palace of Fame. 629-2-1.

— Procris and Cephalus. 751-1-3.

— Epistolary verse. *Essay* 618, p. 865.

— Other quotations and allusions (mottos excluded), 102-1-3; 119-1-1; 145-1-2; 269-2-4; 304-2-1; 344-1-2; 352-1-7; 360-2-4; 379-2-6; 751-1-1; 848-1-6.

Owls. The Statue of Marcus Aurelius. 97-1-1.

— A Vizier's mode of advising the Sultan. 728-2-6.

Oxford. The City.

— George's Tavern. 71-2-1.

— High Street. 342-1-1.

— Logic Lane. 341-2-6.

The Colleges.

— Christchurch. 109-1-n.

— Exeter. 436-2-n.

— Magdalen. 148-2-n; 705-2-n.

— New. 789-2-3.

— Queen's. 789-2-3.

— St. John's. 31-1-2.

The University.

— Street fights between Scotists and Smiglesians. 341-2-6.

— The Ugly Club. 31-1-2; 86-1-2; 126-2-2.

— Amorous Club. *Essay* 30, p. 50.

— Some other Clubs. 30-1-2.

— Hebdomadal meeting of meddlers. *Essay* 43, p. 71.

— Friar Bacon's Speaking Head. 799-1-6.

— Must go to Oxford; too mad for Bedlam. 398-2-1.

— Letters from students to the Spectator. 386-1-6; 786-2-2; 799-1-6.

— "Oxford and Cambridge Jests." A book. 801-2-6.

— Dr. Saunderson, Regius Professor of Divinity. 164-1-n.

— Dr. Halley, Savilian Professor of Geometry. 785-2-1.

— Dr. John Radcliffe. 671-1-n.

— A manuscript, at Oxford, of Tully's orations. 799-1-8.

— Curious specimen of Penmanship to be seen at. 95-2-4.

— Autobiography of an amorous undergraduate. *Essay* 596, p. 840.

— Answer of the Spectator to an offer—

"To the Gentleman of Oxford, who desires me to insert a Copy of Latin Verses which were denied a Place in the University Book.

Answer. *Nonumque prematur in annum.*" 866-2-8.

Oxfordshire. Natural History of, by

Dr. Plot. 639-2-n.

— Stansfield. 524-1-2-n.

— Woodstock. 358-2-n; 524-1-2-n; 824-2-9.

Oysters. Their nature. 184-1-3.

P.

Padilla, Luisa de. A learned woman.

553-2-5.

Pagans. Their Philosophers frequently receive a fairer hearing than is given to Christian Writers. 308-1-1.

See also HEATHEN.

Pages (Noblemen's). 308-2-2n.

Pain. The son of Misery, who was the child of Vice, who was the offspring of the Furies.

267-2-5.

— Its connection with Pleasure. An allegory. 267-2.

— Its high purpose,—the cultivation of fortitude and endurance. 339-1-2.

— A metaphysical discussion with a gouty man. 346-1-1.

— Necessary to keep men in their right senses. 450-1-5.

— Possidonius, though in agony, still maintained Pain is no evil. 451-1-1.

— Not an evil. Compatible with cheerfulness. 556-2-4.

— Locke's theory of its purpose. 564-2-4.

— Habit and practice may make painful actions pleasing. 639-2-2,3; 640-1-1,2.

— In dreams. 697-1-2.

— More suffering springs from apprehension than from fact. 719-2-2.

— Allegory of the Mountain of Miseries.

Essays 558, 559, *p.* 796.

— Doubled by being foreseen. 850-1-1.

— Power of the Imagination. 607-1-2 to 4.

— Endurance and contempt of. *Essay* 312, *p.* 450.

— Better one thorn pluck'd out, than all remain.—*Horace. Motto to Essay* 148.

— "What duty, what praise, or what honour will he think worth enduring bodily pain for, who has persuaded himself that pain is the chief evil? Nay, to what ignominy, to what baseness will he not stoop, to avoid pain, if he has determined it to be the chief evil?"—*Tully. Motto to Essay* 312.

See also ADVERSITY; AFFLICTION; MISERY; SORROW.

Paint on the Face, Women who use. See PICTS.

Painters and Painting. Pictures are poems without words.—*Horace. Motto to Essay* 226.

— Fashions in dress a hindrance in art. 194-1-1.

— The influence of Pictures. *Essay* 226, *p.* 323.

— Choice of subject. *Essay* 226, *p.* 323; also, 252-1-1.

— Addison's Vision of Paintings and Painters. *Essay* 83, *p.* 133.

— Painting should deduce its laws and rules from the general sense and taste of mankind, and not from the principles of the art itself; or, in other words, the Taste is

not to conform to the Art, but the Art to the Taste. 50-2-3.

— Pictures inferior in power and longevity to books. 244-2-5,6.

— Philopanax falls in love with his picture of a beautiful woman. 341-1-1.

— Addison's description of the loveliest landscape he ever saw. 598-1-1.

— Picture-galleries, Addison's refuge in bad weather. 133-2-4.

— The Academy. 790-1-2.

— A sale of pictures. 110-2-8.

— The best painter is he who best imitates Nature. 347-2-1.

— Painting gives the highest pleasure when in addition to faithful resemblance it portrays Beauty softened with melancholy and sorrow. 603-1-3.

— Practice of painters to hang near them a green cloth, on which to ease their eyes. 563-2-5.

— Painting used in Ancient Mexico to serve the purpose of writing. 600-2-2.

— Miniatures. 478-2-1; 757-2-1n.

— Fan-painting. 478-2-1.

— Comparison of National Schools. *Essay* 83, *p.* 133; also, 790-1,2.

— Dutch painter invited to a grinning-match. 253-1-4.

— Portraits. 340-1-4; 790-1,2.

— Generally. *Essay* 244, *p.* 347.

See also ART; BEAUTY; COLOUR; ENGRAVERS; LIMNING; MADONNAS.

Painters mentioned in the Spectator. (See under their respective headings.)

ANGELO; APelles; CARRACHE; CORREGGIO; FLATMAN; FONTANA; GUIDO RHENI; KNELLER; LEBRUN; PHIDIAS; RAPHAEL; RUBENS; TITIAN; VINCI, DA; VITRUVIUS.

Pakington, Sir John. Supposed original of Sir Roger. 163-2-n.

Palace of Fame. 629-2-1.

Palace of Vanity. *Essay* 460, *p.* 657.

Pallas. Only another name for Reason.

267-1-2.

Palmistry. 195-2-2; 719-2-3.

Palmquist, Mons. 72-1-1.

Pandars, Female. *Essay* 205, *p.* 296.

Pandora's Box. 674-1-3.

Panegyric. See PRAISE.

Panthea, Story of. 803-1-5.

Pantheon at Rome. 599-2-2.

Pantomime, Ancient. 487-2-2; 525-2-1.

Paper. Manufacture. *Essay* 367, *p.* 538.

— Tax on. *Essay* 445, *p.* 636.

— Mussulman custom of picking up from the ground. 136-1-3.

— Wall-papers. 136-2-1.

Papers. See NEWSPAPERS.

Parables. A species of wit. 101-1-2.

— A Jewish tradition of Moses related.

339-2-2.

Paradin, Mons. A French writer. 154-1-3.

Paradise. See HEAVEN.

Paradise of Fools. Parnell's Allegory.

Essay 460, p. 657.

Paradise Lost, Dryden's operatic version of. 381-2-n.

Paradise Lost, Milton's.

I. Addison's *Essays*.

(a) Prefatory notice.

(b) List.

(c) Index to contents.

II. Other allusions in the *Spectator*.

I. ADDISON'S ESSAYS.

(a) Prefatory notice. 375-1-3.

(b) List. *Essays* 267, p. 381; 273, p. 391; 279, p. 399; 285, p. 408; 291, p. 417; 297, p. 425; 303, p. 435; 309, p. 445; 315, p. 454; 321, p. 463; 327, p. 474; 333, p. 484; 339, p. 493; 345, p. 503; 351, p. 511; 357, p. 520; 363, p. 530; 369, p. 540.

(c) Index to Contents.

[*Note*.—Nothing more has been attempted here, or could be attempted in so concise a piece of writing as this criticism on Milton, than to afford a clue to the leading observations.]

Paper I. Essay 267, p. 381.

Generally, The Fable. Can the Poem be called an Heroic? Examination by the rules of Epic Poetry. Opening of the Poem; comparison with the *Iliad*, and the *Æneid*. Observance of Unity. Combination of Variety and Simplicity. The action entire. Poem full of the Great. Peculiar difficulty of the subject.

Paper II. Essay 273, p. 391.

Generally, The Characters. Comparison with those of Homer and Virgil. Their heroes sprang from particular nations; Milton's are the progenitors and representatives of all mankind. Adam and Eve. The angels; variety and consistency in. Sin and Death. May allegorical persons be properly introduced in an Epic Poem? Perfect virtue, out of place in Tragedy.

Paper III. Essay 279, p. 399.

Generally, The Sentiments. Definition of Sentiments. More invention required in Milton's characters than in Homer's or Virgil's. Two kinds of Sentiment, the Natural and the Sublime. General allusion to mean thoughts in Milton. Only one piece of pleasantry, and that nothing but a string of puns; the most exceptionable passage in the work.

Paper IV. Essay 285, p. 408.

Generally, The Language. The learned world much divided. Perspicuity and Sublimity, the two chief requirements, satisfied. Little blemishes in the work. Use of common idioms, metaphors, foreign modes of expression, and old words. Extension, contraction, and coining of words. The English

language carried higher than ever, before or since. Occasional stiffness and obscurity in style. Metre. Elision. Homer, rather than Virgil, the model of Milton's style.

Paper V. Essay 291, p. 417.

Criticism generally. Observations on the qualities and spirit required in a true critic. The disposition to judge by the faults, rather than by merit and fault weighed one against another. Boccacini's Fable of Apollo and the Fault-finder.

Paper VI. Essay 297, p. 425.

Generally, Defects in the work. The event of the Fable unhappy. Consideration of the Devil as the Hero. Improbabilities, Digressions. Extent to which the Poet himself is the narrator. Puns. Allusions to heathen fables. Ostentation of learning. "Our language sunk under him." Jingle of words. Use of technical terms.

Paper VII. Essay 303, p. 435.

Generally, Book I. Beauties of the work. The exordium. Fallen angels entranced with amazement. Description of Hell. Satan. Catalogue of Evil Spirits. Moloch and Belial. Account of Ithammuz. Contraction of the forms of the spirits. Mammon. Pandemonium. Azazel's Stature. Unfurling of the standard. The lurid light. Shout of the Fallen Angels. Their review by Satan. Flash of swords. Similitudes.

Paper VIII. Essay 309, p. 445.

Generally, Book II. Consistency and propriety in characters. Satan. Moloch. Belial. Mammon. Beelzebub. The Rumour in Heaven regarding Man. Rising of the Assembly. Diversion of Satan's angels. Music. Description of Hell. Flight of Satan. Allegory of Sin and Death. Satan's voyage.

Paper IX. Essay 315, p. 454.

Generally, Book III. The subject of the whole work the noblest conceivable. Expression of the Vast and the Astonishing. The utterances of the Divine Persons. Shortness and perspicuity characterise the speeches in this book. Enunciation of Christian doctrine. Survey of Creation. God's colloquy. Its effect. Hymn of the Angels. Satan's approach to the Earth. Aristotle's rule, requiring a Fable to be both astonishing and credible, observed in Milton. Some examples of improbability. Satan's journey. The digressions on blindness and hypocrisy.

Paper X. Essay 321, p. 463.

Generally, Book IV. Paradise Lost the noblest work of Genius in our language. Descriptions of Still-life. Paradise. Utterances of Adam and Eve take their colour from the place. The "Machines" of the Book. Conflict of passions in Satan; his speech the finest ascribed to him in the whole poem. His movements and discovery. Conference with Zephon and Gabriel. Description of Satan preparing for the combat

has never been excelled. The Scales in the Heavens. Uriel's flight on a sunbeam, a device below Milton's Genius. Nightly round of the Angels. Adam and Eve. Delicacy of the Love-passages. Eve's speech as beautiful a passage as any in Milton, or perhaps in any other poet whatsoever. The Evening prayer. Milton's borrowings from Homer and Virgil.

Paper XI. Essay 327, p. 474.

Generally, Book V. Temptation of Eve in sleep. The awakening. Parallel in the Book of Canticles. The dream. Morning Hymn. The part of Raphael. Parallels in Homer. The Messiah's chariot. Picture of Eve engaged in domestic duties. Discussion of the question, where does the Action of the Poem begin. Description of the Revolt in Heaven. Imitation of Homer. Character of Abdiel.

Paper XII. Essay 333, p. 484.

Generally, Book VI. Battle of the Angels. Passages in the earlier books leading up to it. Effect of rising intensity of interest produced. Tearing up of mountains; parallels in the ancients. Their faults of burlesque avoided. Lord Roscommon's criticism of this book in his Essay on Translated Poetry. The Divine Sword, and Moloch's wound and flight; parallels in literature. Commission to the Messiah. Milton's indebtedness to Homer. (This book is described in the next paper as representing Greatness in Confusion.)

Paper XIII. Essay 339, p. 493.

Generally, Book VII. Affects the imagination like the Ocean in a calm. Inspiration from the Bible. The six days' works. Adam's conference with the angel. The Messiah subduing Chaos. Golden compasses. Beauties of description. Return of the Messiah to Heaven. An allusion to Blackmore's Creation.

Paper XIV. Essay 345, p. 503.

Generally, Book VIII. Adam's discourse with the Angel. Eve's retirement to the Garden. Description of the Ptolemaic and Copernican systems. A parallel in Virgil. Adam's relation of his experiences. The first sleep. Incidents natural, but not obvious; novel, but natural. The forbidden tree. Conference with God. The second sleep. The dream. Discovery of Eve. The Love-sentiments rapturous, but chaste. Parting speech of Adam with the Angel.

Paper XV. Essay 351, p. 511.

Generally, Book IX. Slightness of foundation in the great heroic poems. An examination of the Æneid. The temptation. Milton's wonderful power of invention. Contrivance of the Fable, the principal beauty in this book. Satan's movements. Description of morning. Dispute between Adam and Eve. A beautiful similitude. Convulsion of Nature on the Fall. Adam and Eve; a

parallel in Homer's Jupiter and Juno. Comparison of Milton and Homer.

Paper XVI. Essay 357, p. 520.

Generally, Book X. Like the last act of a well-written tragedy; appearance of all the actors. Division of the characters into Celestial, Infernal, Human, and Imaginary. Return of the Guardian angels to Paradise. Sentence on the three offenders. Allusions from Scripture. The sulling of Creation to reduce it to the fallen nature of man. Satan's journey through immeasurable space. His transformations. Comparison with Ovid. Adam and Eve. The Tender in Milton; Pathos and Pity. Sin and Death. Discussion of the employment of Allegorical persons in Heroic Poetry.

Paper XVII. Essay 363, p. 530.

Generally, Book XI. Variety of Passions displayed in Adam and Eve. The penitential prayers. Parallel in the Ædipus. Employment of Scriptural incidents. Adam and Eve after the sentence. Eclipse of the Sun. Michael, his person and message. The replies. The Visions set before Adam. Contrast and opposition. The Deluge. Comparison with Ovid. The general opinion of the last two books.

Paper XVIII. Essay 369, p. 540.

Book XII. and Generally. The mixture of vision and narration inartistic. Poetry occasionally sacrificed to Divinity. Plagues of Egypt. The River-Dragon. Abraham. An episode inspired by Virgil. The ending of the Poem. Number of the Books. Morals of the story. Periods in the Action. Review of the Essays on "a work which does an honour to the English nation."

II. OTHER ALLUSIONS IN THE *Spectator*.

- Any defect as regards power over the imagination, arises from the nature of the English language, and not from any weakness in the poet. 602-2-6.
- The crowned spirits. 878-1-4.
- The Fallen Angels. 338-2-3, 4.
- Adam's description of Eve. 142-2-1; 56-2-9.
- Enumeration of the idols. 119-1-2.
- The Angel's rebuke of the Devil. 420-1-5.
- Scales in the Heavens. 662-2-1.
- Number of the books. 880-1-3.
- Professor Morley's note on the Essays. 381-2-n.
- Advertisement of the ninth edition. 902-6.

See also HOMER; MILTON; OVID; VIRGIL.

Paradox in Hesiod. "Half is more than the whole." 290-1-4.

Paragrams. 99-2-7; 100-1-2.

Paraphrases in the *Spectator*. Essay 388, p. 564; also, 592-2-5.

Parasites in human character. 340-1-2; 402-1-1.

See also BEHAVIOUR; SERVILITY.

Pardon. The Royal Prerogative. 803-2-4.
See also FORGIVENESS; MERCY.

Parentage. Socrates, son of a midwife. 443-1-2.

Parental Instinct in animals. *See* ANIMALS.

Parents. Hardness of heart to children.

— *Essay* 181, *p.* 264.

— The bright side of family life. *Essay*

263, *p.* 375.

— Discouraging a promising son. 481-1-2.

— Story of the Valentines. *Essay* 426, *p.*

613.

— Sketch of Fidelia, a devoted daughter.

Essay 449, *p.* 642.

— Parental instinct stronger than filial

gratitude. 275-1-6.

See also CHILDREN; FATHERS; MAR-

RIAGE; MOTHERS.

Paris. A love-adventure. 143-2-4.

— Dorigny, the engraver. 324-2-n.

— Fashions. The Jointed-baby. *Essay*

277, *p.* 397.

— Paris Gazette. 124-2-2.

— The Louvre. 244-1-2; 439-2-2; 538-2-4.

— Political Academy. *Essay* 305, *p.* 439.

Parish affairs. Kennet's Parochial An-

tiquities. 236-2-n.

— Law of Settlements. 289-2-4.

— Poor-laws. *See* POOR.

Parish Clerks. London Company of.

415-1-n.; 213-1-1.

— Club of. 545-2-3.

— Clerk of Sir Roger's church. 171-2-4.

— Complaint of Mrs. Simper's behaviour in

Church. 407-2-5.

Parker, Rev. Richard. Writer of letter in

Essay 474. 679-2-n.

Parkes, John. A pugilist. 625-2-n.

Parks, London. *See* LONDON.

Parliament. Could one but lay asleep a

few busy heads which I could name, from the

First of November next to the First of May

ensuing [that is, when Parliament is sitting]

I question not but it would very much re-

dund to the quiet of particular persons, as

well as to the benefit of the public. 269-1-1.

— Addition in favour of two Chambers.

412-2-3.

— Tacking on to a Money Bill a Bill

against Occasional Conformity. 277-1-n.

— If Virgil and Martial stood for Parliam-

ent-men, we know already who would

carry it. 103-1-2.

— Franking by a "Parliament-man."

194-2-6.

— Argument by Poll. 342-1-4.

— Candidates at elections. 572-1-2.

— Advertisement of a book containing De-

bates, Reports, Orders, &c., on the right of

electing members. 902-1.

See also COMMONS.

Parlour, The. 338-1-1; 360-1-3; 375-2-1.

Parnassus. Raggiugli di, and La Secre-

taria di Parnasso. 419-1-n.

— News from; Advertisements from.

419-1-n.

— Steele's Dream of the Muses. *Essay*

514, *p.* 731.

Parnell, Thos. Writer of *Essays* 460, *p.*

657; 501, *p.* 713.

Parnell—continued.

— Professor Morley's biographical note.

657-2-n.

— Steele's acknowledgment. 789-2-3.

Parochial Antiquities, Kennet's. 236-2-n.

Parricide. Punishment of, in China. 275-2-3.

Parrots. 61-1-1; 351-2-7; 500-2-2.

Parsley. 236-1-5.

Parsnips. Aversion to. 765-2-2.

Parson has lost his cloak. A game.

386-1-5.

Parsons. A feud with the squire. 171-2-5.

See also CHAPLAINS; CLERGY.

Parthenissa. Beauty and the Small-Pox.

441-1-1.

Parties, Political, &c. The Spectator

keeps clear of. 29-2-2.

— Not the sphere for women. *Essays* 57,

p. 93, and 81, *p.* 131.

— Party-patches at the Theatre. *Essay*

81, *p.* 131.

— Evils of Party system. *Essay* 125, *p.* 189.

— Suggested formation of a neutral body.

Essay 126, *p.* 190.

— An invitation to decency. 347-1-3, 4.

— Duty of independence. 579-2-5.

— General charges against bodies of men.

621-1-3.

— Scurrilous abuse of dissentients. 637-2-5.

— Party-lying. *Essay* 507, *p.* 722.

— The innuendo-synopsists. *Essay* 567,

p. 807.

— Claims to reward for party services.

Essay 629, *p.* 876.

— Royal Society formed to draw off activity.

374-2-2.

Generally.

— "Those who have been present at public

Disputes in the University, know that it is

usual to maintain Heresies for Argument's

sake. I have heard a Man a most impudent

Socinian for Half an Hour, who has been an

Orthodox Divine all his Life after. I have

taken the same Method to accomplish my

self in the Gift of Utterance, having talked

above a Twelve-month, not so much for the

Benefit of my Hearers as of my self. But

since I have now gained the Faculty, I have

been so long endeavouring after, I intend to

make a right Use of it, and shall think my

self obliged, for the future, to speak always in

Truth and Sincerity of Heart. While a man

is learning to fence, he practises both on

Friend and Foe; but when he is a Master in

the Art, he never exerts it but on what he

thinks the right side.

— "That this last Allusion may not give my

Reader a wrong Idea of my Design in this

Paper, I must here inform him, that the

Author of it is of no Faction, that he is a

Friend to no Interests but those of Truth and

Virtue, nor a Foe to any but those of Vice

and Folly. Though I make more Noise in

the World than I used to do, I am still re-

solved to act in it as an indifferent Spectator.

It is not my Ambition to increase the Number

either of Whigs or Tories, but of wise and

good Men, and I could heartily wish there

were not Faults common to both Parties

which afford me sufficient Matter to work upon, without descending to those which are peculiar to either.

"If in a Multitude of Counsellors there is Safety, we ought to think our selves the securest Nation in the World. Most of our Garrets are inhabited by Statesmen, who watch over the Liberties of their Country, and make a Shift to keep themselves from starving by taking into their Care the Properties of their Fellow-Subjects.

"As these Politicians of both Sides have already worked the Nation into a most unnatural Ferment, I shall be so far from endeavouring to raise it to a greater Height, that on the contrary, it shall be the chief Tendency of my Papers, to inspire my Countrymen with a mutual Good-will and Benevolence. Whatever Faults either Party may be guilty of, they are rather inflamed than cured by those Reproaches, which they cast upon one another. The most likely Method of rectifying any Man's Conduct, is, by recommending to him the Principles of Truth and Honour, Religion and Virtue; and so long as he acts with an Eye to these Principles, whatever Party he is of, he cannot fail of being a good Englishman, and a Lover of his Country." 794-2-8.

See also POLITICS.

Partridges. 63-1-1; 175-2-3; 176-2-2; 185-2-2; 196-2-2; 473-2-3; 723-2-2.

Pascal. Quotation from his Misery of Man. 177-2-3.

— Biographical note. 178-1-1.

— Quotation from his Pensées. 764-1-3.

Pasquinade. A Pope's revenge. 41-1-2.

Passion, Party. See PARTIES.

Passionate Temper. In a master.

— In a husband. 802-2-6.

See also ANGER; EQUANIMITY.

Passions, The. Exemption from, the only pleasing solitude. 10-2-1.

— A wise man not always a good one.

— Conquest, refinement, and regulation. 14-1-1.

— Effect on the soul when dead in the body. 116-1-2.

— Essay 90, p. 142.

— In animals. 184-1-1.

— Not so easily moved as the appetites.

— Absence of control. A negro love-tragedy. Essay 215, p. 309.

— Man must have pleasure, of sense if not of mind. 310-1-2.

— Prosperity comes to the man of slow passions. 319-1-3.

— Should be regulated, not extinguished.

— The motive power in man. 364-2-3.

— Their office. Essay 408, by Pope, p. 589.

— Workings in sleep. 697-1-2.

— The work of a philosopher to subdue. 803-1-4.

— Dual nature of Man. Essay 564, p. 803.

Passions—continued.

— "Play the tyrants in our breasts."

— Persius. Motto to 55.

See also DESIRE; DISPOSITION; INCLINATION.

Past, The. Compared with the Present.

See AGES; ANCIENTS; ETERNITY, Essays 590, p. 834; 623, p. 875.

See also MEMORY; OLD AGE; RETROSPECTION.

Pastorals. See POETRY.

Pastry-man. Colly-molly-puff. 357-2-3.

Patches (on faces). Observations of the Indian Kings. 83-2-3.

— Patching for their country's good.

— Rosalinda abandons party distinction. Essay 81, p. 131.

— Anticipation of the judgment of posterity. 139-2-3.

— "Her face is stark naked." 158-1-2.

— A patch placed with no good design. 386-2-2.

— Extract from a lady's diary. 397-2-8.

— Eight to Nine. Shifted a patch for half an hour before I could determine it. Fixed it above my left eye-brow." 470-1-3.

— Employment by men. 449-2-4.

Pathetic Stories. Inkle and Yarico.

— A wife and her lottery-ticket. 21-1. 345-2-2.

See also STORIES.

Patience. Relation to sullenness and despair. 309-2-3.

— Parnell's allegory. Essay 501, p. 714.

— Shines most in the poor. 664-1-3.

— Mountain of Miseries. Essays 558, 559.

— "This hard: but when we needs must bear,

Enduring patience makes the burden light."

— Horace. Motto to Essay 501.

See also RESIGNATION.

Patley, Mol. A dance. 110-1-5.

Patriarchal Scheme. 146-1-2.

Patriotism. Addison regards his nationality as a blessing. 201-1-4.

Patrons. Their levées. Essay 193, p. 279.

— Fathers of disappointment. Essay 214, p. 308; also 404-2-4.

— Type of a good one. Essay 330, p. 480.

Paul, St. A painting at Hampton Court. 324-1-1.

— Longinus's judgment of him as an orator. 882-1-2.

— His noble arguments. 271-2-1.

Paul's (St.) Cathedral. See LONDON.

— Churchyard. See LONDON.

— Covent Garden. See LONDON.

Paymaster-General's Office. 167-1-1.

Peace. Virg. *Æn.* vi. 854.

— "Be these thy arts; to bid contention

cease,
Chain up stern wars, and give the nations

peace;
O'er subject lands extend the gentle sway,
And teach with iron rod the haughty to

obey." Motto to Essay 43.

Peace—*continued*

— Prospect of Peace. A poem by Tickell. 867-1-1.

— Peace of Ryswick. 262-2-3.

— Peace of Utrecht. 262-2-n.

Peaches. 113-1-4.

Pearce, Zachary. Bishop of Rochester.

Writer of *Essays* 572, *p.* 812; 633, *p.* 881.

Pearls. "Errors, like straws, upon the surface flow;

He who would search for Pearls must dive below." — *Dryden*. 418-2-3.

— Persian Fable of the Drop of Water. 421-2-6.

Peas in April. 473-2-3.

Peatley, Moll. A dance. 110-1-n.

Pedantry. Pedants in learning and other callings. *Essay* 105, *p.* 162.

— Pedantic humour. An undergraduate's letter. *Essay* 617, *p.* 864.

Pedigree. Of Humour. *Essay* 35, *p.* 58.

— Of virtue and Vice. 267-2-5.

See also ANCESTRY; GENEALOGY.

Peepers, The. A class of women. 88-1-1.

Peevishness. 611-2-1; 628-2-5.

Pembroke, Earl of. His Arcadia. 62-2.

— Countess of. Ben Jonson's epitaph. 470-2-2.

Penelope's web. 853-1-1.

Penitence. In a son. 376-2-3.

— Des Barreaux. 730-2-5.

See also REFORMATION.

Penkethman, William. An actor. 52-2-1n.;

53-1-1; 60-1-1; 543-2-1n.; 652-2-4; 716-2-2;

767-2-1.

Penmaenmawr. A Welshman's letter. 326-1-2.

Penny-post. See POST.

Penruddock's rising in the West. A story. 452-2-6.

Pens. 717-2; 775-2-5.

Pensions. Duke of Normanby, £3,000.

— Earl of Sunderland, £3,000 (refused). 362-2-n.

— 362-2-n.

— 362-2-n.

Pentathlum. Roman games. 236-1-5.

Pepperden, Battle of. 114-2-n.

Perfection in character. It is almost impossible that the mind should be intent upon trifles, while it is at the same time forming some great design. 406-2-5.

— The best men are faulty. *Essay* 548, *p.* 779.

— No man ever pushed his capacity as far as it was able to extend. 787-1-3.

— Dual nature of man. *Essay* 564, *p.* 803.

— God the standard of. 237-2-1.

— "Comparative perfection." 118-2-2.

— Human ideas of. *Essay* 531, *p.* 754.

— Perfect beauties somewhere have a mole.

— *Horace. Motto to Essay* 297.

See also ACTIONS; CHARACTER; FAULTS; JUDGMENTS.

Perfumery. The "British Perfumer's Guide." 502-1-n.

See also LILLIE; SCENTS.

Pericles. Advice to women. 132-1-2.

— Young men slain in war. The nation's loss. 442-2-4.

— Power of his oratory. 881-2-2.

Periwigs. See WIGS.

Perplexity. Expression of. 770-1-7.

Perquisites of servants. A chamber-maid's complaint. 537-2-10.

Perrault, Charles. French writer and critic. 401-1-2n.; 437-2-1n.

— Claude. Architect and Physician. 401-1-n.

Perry, Mrs. Writer of a letter in *Essay* 92, *p.* 145.

Persecution, Religious. Interest, a great inflamer. 269-2-6.

— A persuasive to caution. 579-2-5.

— Religion should produce charity as well as zeal. 657-1-10.

— Just enough religion to make us hate. 657-2-1.

— Followers of the Pattern of meekness and charity. 734-2-1,2.

See also ATHEISM.

Persia. Aretino and the Sophi. 41-1-1.

— Education in Ancient Persia. 155-2-4; 491-2-2.

— Effect of imagination on language. 234-2-1.

— Religious sentiment and customs. 271-2-2.

— Notions of parricide. 275-2-3.

— Story of a travelling Dervise and the King. 416-1-3.

— Sir John Chardin's travels. 416-1-n.

— Fable of the drop of water and the pearl. 421-2-6.

— "Queen's Girdle," "Queen's Veil." 424-2-2.

— Marriage Fairs. *Essay* 511, *p.* 727.

— The Sultan, the Vizier, and the Owls. A story. 728-2-6.

— Silk-trade. 113-2-1; 355-1-3.

— Alnaschar, the Glass-merchant. A Fable. 761-2-3,4.

— Power of the soul to migrate. A Fable. *Essay* 578, *p.* 820.

— Persian Tales. Collection by Mr. Philips. 820-1-3.

Persico. 473-2-1.

Persius. Passage on Luxury and Avarice. 90-1-1.

— Popular applause; a quotation. 273-2-1.

— His second and fourth Satires. 298-2-3; 569-2-2.

— Commentary of John Bond. 412-1-n.

— His obscurity; Cowley's judgment on. 554-1-2.

Person. Locke's definition of. 820-1-2.

— Speaking in the First. *Essay* 562, *p.* 801.

Personal appearance. See APPEARANCE.

Personal identity. A Persian Fable. *Essay* 578, *p.* 820.

Personation of respectable people by courtizans. *Essay* 205, *p.* 296.

Personification. See ALLEGORICAL PERSONS.

Perspective made easie. Translation of Lamy's work. 902-1.

— Glasses. 356-1-2.

Perspicuity of language. 554-1.

Perspiration. Discovery by Sanctoarius. 43-2-3n.

Persuasion. The art of. *Essay* 239, *p.* 341.

— A wife's method. 360-1-3.

See also PLEASING.

Peru, History of. 500-1-n. Its mines.

Pessimism. Decadence of old English plainness and sincerity. 160-1-2.

— Decadence of simplicity of manners.

— What kind of philosophy is it to extol Melancholy, the most detestable thing in Nature. — *Cicero. Motto to Essay* 494.

See also MELANCHOLY.

Peter the Great. *Essay* 139, *p.* 206; also, 202-2-4.

Peter, John. Pamphlet on Artificial Versifying. 316-1-2n.

Peter, Saint. A picture at Hampton Court.

Peter's (Saint), Rome. Papal ceremonies.

Peter's (Saint) Poor, London. Rev. B. Hoady, Rector of. 902-1.

Petitions. Claims to rewards for Party-services. *Essay* 629, *p.* 876.

See also PRAYERS.

Petronius. A criticism of. 361-2-2. See also 20-2-4n., and 509-2-1.

Pet animals. See DOGS (LAP); MONKEYS; PARROTS.

Petticoats. Size and Fashion. *Essay* 127, *p.* 192; also 113-1-3; 194-2-4; 195-1-2; 215-2-2; 379-2-1; 397-2-3 to 8; 551-2-13; 592-1-2.

— The "husband who wears the Petticoats." 690-2-1.

Petty, Sir William. 290-1-4; 290-2-n.; 332-2-2; 902-1.

Phalereus. Mention in a letter of Milton's. 423-1-n.

Phantoms, World of. An American-Indian tradition. *Essay* 56, *p.* 91.

Phaon. Sappho's hopeless love for. 319-2-2.

Pharamond of France. A Romance of Calprenède's. 123-1-n.

— Steele's *Essays*, 76, *p.* 123; 84, *p.* 134; 97, *p.* 152, on Duels; 480, *p.* 686.

Pheasants. 63-1-1; 166-2-1; 175-2-3; 185-2-2.

Phidias. 242-2-6; 310-2-2; 599-2-1.

Philadelphia. Thomas Godfrey and the Sextant. 616-2-n.

Philanthropy. See BENEVOLENCE; CHARITY; GOOD NATURE.

Philip of Macedon. His arguments from the Mint. 342-2-2.

Philippine Islands. 113-1-3.

Philips, Ambrose, contributor to the Spectator. Translation of Sappho's Odes. 319-2-4; 328-1-5; 328-2.

— Commendation of his Pastorals. 580-2-5; 581-1-2; 744-2-4.

— Professor Morley's Notes. 319-2-n.; 416-2-n.; 492-2-n.; 416-2-n.; 581-1-n.

See also PLAYS (DISTRESSED MOTHER).

Philips (a Mr.). Translator of Persian Tales. 820-1-3.

Phillips, J. Translator of Calprenède's Romance of Pharamond. 123-1-n.

Philology. See EXPRESSIONS; GRAMMAR; LANGUAGE; PHRASES; SLANG; SPELLING; WORDS.

Philomot; a colour. 379-2-2n.

Philopanax. A painter who fell in love with his picture. 341-1.

Philosophy. Its business, the regulation of the Passions. 322-1-1.

— Pagan writers more patiently heard than Christian. 308-1-1.

— Cold and insipid without Religion.

— "Wisdom," another name for it. 284-1-1.

— "Philosophical Rant." 346-2-5.

— Its purpose, the proper direction of Fear. 862-2-2.

— "Philosophers of the Cottage." 857-1-1.

— Story of a philosopher and his wife. 816-1-3.

— Temperance and Longevity of Philosophers. 283-1-2.

— The Atomical. 271-2-2.

— The Platonic. *Essay* 90, *p.* 142.

— The source of Hatred. 189-2-3.

— "A clean system from the University." 527-2-1.

— The direction of activity. *Essay* 634, *p.* 882.

See also ACTIONS; AIM; AMBITION; ARISTOTLE; CARTESIAN; DESCARTES; DESIRE; DISPOSITION; EPICUREAN; ETHICS; EVIL; GOOD; HAPPINESS; IDEAS; INCLINATION; INNATE; INTENTION; JUDGMENTS; LIFE; LOCKE; MAN; MISERY; MORALITY; OPINION; PAIN; PASSIONS; PLATO; PLEASURE; RESPONSIBILITY; SOCRATES; STOIC; VICE.

Phlebotomy. 536-1-8.

Phocion. 199-1-2; 274-1-3.

Phædra and Hippolitus. A play.

33-1-4n.; 67-1-1n.

Phonetic Spelling. 202-1-3.

Phraseology, Legal. A protest. 784-2-1.

Phrases and Expressions. Current cries of the street. "What makes you blush?" 634-2-4.

— Military terms. Use of foreign idioms.

Essay 165, *p.* 241.

— Mannerisms. "D'ye see?" "And so, Sir," etc. 544-2-4.

List of phrases and expressions used in the Spectator, and noted as being peculiar or otherwise of possible interest.

Note.—No great value is attached to this list, which figures rather as a skeleton than an efficient battalion in the array of facts and opinions which it has been attempted in this work to marshal and order into one consistent whole. The heading is inserted as one that ought to figure in every Index to works of a certain age and sort, and one that in the hands of a competent philologist might be worth the trouble and space bestowed upon

it, as tracing and recording the origin of peculiar expressions.

Afternoon nap. 843-1-7.
Argument by Poll. 342-1-4.
Arguments from the Mint. 342-2-2.
Baggage, Pert young. 195-2-2; 196-1-1; 799-1-2.

Bar, Pitching the. 765-2-4.
Bargain, a Smithfield. 438-1-3.
Beam, Kicking the. 663-1-1.
Black is her eye. 128-1-3.
Blade, Gentlemen of the. 805-2-4.
Bloody Bones. 507-1-3.
Blown upon, A quotation. 663-2-4.
Bottle, cracking a. 335-1-1.
Bow, Strings to a. 369-1-3.
Boy, Old. 863-2-n.
Breeches, Wife who wears the. 690-2-1.
Brother of the Quill. 785-1-1.
Brown study. 575-2-1.
Buckle, A wig lying in. 194-2-7.
Bull-beggars. 507-1-3.
Business, Stroke of. 693-1-3.
Butts and Bounds. 127-1-2.
By-the-way. 673-2-6.
Carbuncle's Dye. 86-1-2.
Cat-a-mountain. 55-1-2.
Chance Medley. 529-2-1.
Charte Blanche. 430-1-1.
Cheese, Carries home the. 262-2-1.
Chicken (in age). 311-2-1.
Circumspective roll. 356-1-1.
Citizen of the World. 112-2-2.
Clearing his pipes (throat). 387-1-1.
Close hunks. 378-1-1.
Cocking the Nose. 395-1-5.
Common-places. 881-2-2.
Common-sense. 371-1-1.
Congratulate to the, etc. 416-2-1.
Constitution, Pillars of the. 864-2-1.
Country-put. 376-2-2.
Cracking a bottle. 335-1-1.
Crews, Jovial. 156-2-3.
Dances, Picked. 395-1-2.
Defence, Noble science of. 625-2-2.
Divisions (To run). 351-2-6.
Dog's sleep. 269-1-2.
Drunk, Roaring. 813-2-3.
Dye, Dr. Carbuncle's. 86-1-2.
English, King's. 864-1-3.
Errand, Sleeveless. 79-1-6.
Fiddle-faddle. 351-2-6; 430-2-1.
Fish, flesh, fowl, etc. (Neither). 242-1-4.

Gentlemen of the Blade. 805-2-4.
Grave as a Judge. 843-2-1.
Grave as a Privy Councillor. 235-1-4.
Great Vulgar, The. 174-2-3n.; 675-1-4.
Hang'd, I'll be. 94-1-2.
Herrings, Pickled. *See* P.
Hobson's choice. 725-2-5.
Holy Officiousness. 307-2-4.
House-warming. 737-2-2.
How do you do? 790-1-2.
Hue and Cry. 301-1-4.
Hundred, One of a. 355-1-4.
Hunks, a close. 378-1-1.
Innuendoes, A good nose at. 808-2-3.
John-Apple. 86-2-1.
Judge, Grave as a. 843-2-1.

Phrases—continued.

Kicking the Beam. 663-1-1.
King's English. 864-1-3.
Knights of the Post. 252-1-3; 812-2-2.
Laborious nothings. 315-2-5.
Law (Taking the) of a man. 185-2-3, 4; 387-1-4.
Lion, Tipping the. 471-1-1; 482-2-9; 507-2-3.
Loose, To give a. 703-2-1.
Merry men. 115-2-2, 3.
Milking a ram. 206-1-1.
Mint, Arguments from the. 342-2-2.
More Last Words. 637-1-2.
Nap, Afternoon. 843-1-7.
Needful, The. 724-2-3.
Noble science of defence. 625-2-2.
Nose, Cocking the. 395-1-5.
Nose (A good) at innuendoes. 808-2-3.
Noses, Naked. 709-2-2.
Nothings, Laborious. 315-2-5.
Officiousness, Holy. 307-2-4.
Old Boy. 863-2-n.
One of a hundred. 355-1-4.
Pickle, Caught in this. 434-2-3.
Pickled Herrings. *See* P.
Pillars of the Constitution. 864-2-1.
Pinks of Good Breeding. 208-2-3.
Pious frauds. 604-2-4.
Pipes, Clearing his. 387-1-1.
Pitching the Bar. 765-2-4.
Playing the Rhinoceros. 395-1-5.
Political Scratch. 807-2-3.
Poll, Argument by. 342-1-4.
Pos, That's. 295-2-2.
Post, Knights of the. 252-1-3; 812-2-2.
Prester-John's country. 707-1-5.
Pretty fellow. *See* WORDS.
Pretty penny. 636-1-1.
Pricked dances. 395-1-2.
Prig, An old. 794-2-4.
Put, A country. 376-2-2.
Quill, Brother of the. 785-1-1.
Ram, Milking a. 206-1-1.
Raw-head. 507-1-3.
Rhinoceros, Playing the. 395-1-5.
Roaring drunk. 813-2-3.
Roll, Circumspective. 356-1-1.
Run divisions, To. 351-2-6.
Scratch, The Political. 807-2-3.
Sense, Common. 371-1-1.
Sharp's the word. 584-1-5.
Shining Sins. 306-2-6.
Skin full of wine. 829-2-3.
Sleep, Dog's. 269-1-2.
Sleeveless Errand. 79-1-6.
Smithfield Bargain. 438-1-3.
Smoking a person. 146-2-4; 489-1-4; 525-1-1.
Squirt away. 124-1-3.
Stock-still. 588-2-1.
Strings to a bow. 369-1-3.
Stroke of business. 693-1-3.
Taking the law of a man. 185-2-3, 4; 387-1-4.
Taking the wall. 753-1-4.
That's pos. 295-2-2.
Tipping the Lion. 471-1-1; 482-2-9; 507-2-3.
Tipping the Wink. 356-1-1.

Phrases—continued.

- Tune (To the) of a hundred rockets. 864-1-2.
 Vulgar, The Great. 174-2-3n. ; 675-1-4.
 Wall, Taking the. 753-1-4.
 Warm fellow. 345-2-3.
 Wife who wears the breeches. 690-2-1.
 Wine, Skin full of. 829-2-3.
 Wink, Tipping the. 356-1-1.
 Word, Clack's the. 864-1-3 ; 863-2-7n.
 Word, Sharp's the. 584-1-5.
 Words, More last. 637-1-2.
 — Monday was fortnight. 759-1-1.
 — Sunday was sennight. 503-1-1.

See also SLANG ; WORDS.

Phrenology. See PHYSIOGNOMY.**Physical Education.** See EDUCATION.**Physicians and Surgeons.** "Some slay in chariots ; some on foot." 37-1-2.

- "The first physicians by debauch were made." See MEDICINE.
 — Physician and the King. Story in the Arabian Nights. 282-1-1.
 — Fault in conversation. 285-1-1.
 — Allowed to tell beneficent lies. 335-1-1.
 — Garth's Poem, The Dispensary. 354-2-n. ; 392-1-n.
 — Radcliffe's refusal to attend on Queen Anne. 671-1-n.
 — Disdain of apothecaries. 776-1-1.
 — Killing secundum artem. 837-2-4.
 — College of Physicians. 392-1-n.

See also DOCTORS ; MEDICINE ; QUACKS ; SURGEONS.

Physicians, &c., mentioned in the Spectator. See BLACKMORE ; CULPEPPER ; DRAKE ; ERASISTRATUS ; FESTEATU ; GALEN ; GARTH ; HUARTES ; JAPIS ; OROBIO ; MACHAON ; MEAD ; PERRAULT ; RADCLIFFE ; READ ; SAMMONICUS ; SANCTORIUS ; SYDENHAM.

Physiognomy. *Essay* 86, p. 137 ; also, 719-2-3 ; and 738-1-7,8.**Pickette,** Game of. 286-1-7.

See also PIQUET.

Picking up papers. A Mussulman custom. 136-1-3.**Pickle-Herrings.** Dutch drolls. 79-1-5 ; 262-1-1, 812-2-2 ; 843-2-1.**Picts.** Women who paint. "Her face stark naked." 386-2-2.

— Her complexion in harmony with Parisian Fashion. 397-2-8.

— Together lie her Prayer-book and her paint,

At once t'improve the Sinner and the Saint. 128-1.

See also *Essay* 41, p. 68 ; and 80-1-2 ; 86-1-2 ; 88-1-2.

Pictures. See PAINTERS AND PAINTING.**Pied Piper** of Hamelin. 13-1-2n.**Pietra di Parangone.** Boccacini's satire on the Spanish Court. 419-1-n.**Piety,** Strong, steady, masculine. 291-2-3.

See also DEVOTION ; RELIGION.

Pig, a trained. 26-1-6.**Pig-nuts.** 113-1-4.**Pilchards.** 584-2-3.**Pilgrim,** The. A paper. 441-2-n.**Pilgrim,** The. A play. 39-1-3.**Pilgrimage,** A. Life likened to. 314-2-6 ; 415-2-5 ; 416-1.**Pills.** 812-2-2,3.**Pimps.** 85-1-1,2 ; 355-1-4 ; also, *Essay* 274, p. 393.**Pin-money.** *Essay* 295, p. 423.**Pindar.** His gorgeous eloquence (Sir Philip Sidney). 114-1-3.

— A great genius of the first-class. 234-2-2.

— His place in Steele's Dream of Parnassus. 732-2-1.

— A quotation. 669-1-1.

Pindaric Gardening. 683-1.**Pindaric Readers.** 217-2-1.**Pindaric Writers.** 96-1-4 ; 234-2-2 to 4.**Pine-tree.** A tradition of Abraham. 833-1-5.**Pinkethman.** See PENKETHMAN.**Pins.** Occupation of a Bastille prisoner. 176-2-1.

— Accusation against a witch. 179-1-4.

Pipe-champers. 620-2.**Piper,** Count. Prime Minister of Sweden. 202-2-4.**Pippins,** Golden. Sir Roger's fancy. 379-1-1.**Piquet,** Game of. 286-1-7 ; 623-1-3 ; 750-2-1.**Pirates.** See ALGERINE.**Pisistratus,** Story of. 750-2-1.**Pistols.** 307-1-n.**Pity.** Insensibility to. 300-2-1.

— Pitying the prosperous, and admiring the unhappy. 10-2-3.

— Scorn of Vice should be accompanied with Pity of it. 128-2-1.

— A generous and luxurious sentiment. 300-2-2.

— Is Love softened by a degree of Sorrow. *Essay* 397, p. 576.

— Leaves a pleasing anguish in the mind. 67-1-1.

— Mysterious delight caused by it in fiction. 603-1-3.

— Softest and most generous of all passions. 633-1-1.

— Pleasure of exchanging. 715-1-1.

— The call to. 798-2-2.

— Not of selfish origin. 832-2-2.

— Fallen women. *Essay* 266, p. 380.

— Women's hardness to women. 380-2-1.

— "Who can all sense of other's ills escape, Is but a brute, at best, in human shape."

— *Juvenal. Motto to Essay* 177.

See also CHARITY ; JUDGMENTS ; MERCY ; OPINION.

Place. "Tis not the place disgust or pleasure brings ;

From our own mind our satisfaction springs."

— *Horace. Translation of Motto to Essay* 424.

Place-seekers. *Essay* 629, p. 876 ; also, 190-2-4 ; 197-1-4.**Plagiarism.** In Milton. 465-1-7,8 ; 513-2-4.

— Addison's reply to accusations. 771-2-1.

— Steele on acknowledgment. 776-2 ; 777-1-2.

- Plague** (The great) of 1665. A citizen's observation. 644-2-1.
- Planets**, The. Are they inhabited? 739-1-2.
- Plants**. An allegory drawn from. *Essay* 455; *p.* 651.
- The sensitive plant. 192-2-5.
 - Jonquil. Tulip. 585-2-3. Narcissus. 612-2.
- See also* BOTANY; GARDENING.
- Platina**. Lives of the Popes. Rycant's translation. 500-1-n.
- Plato**. Regarded Music as an evil. 33-2-1.
- Little blemishes in his writings. 100-1-3.
 - Virgil's representation of his philosophy. 143-2-1.
 - A Genius of (Addison's) Second-Class. 234-2-5.
 - Allowed physicians to tell beneficent lies. 335-1-1.
 - Censures the arraignment of Providence. 339-1-2.
 - His style such as the gods would use. 586-2-2.
 - A "Divine Author." 267-2-4.
 - Nobleman's compliment on his entertainments. 774-2-2.
 - "Plato, thou reason'st well." Cato's soliloquy. 876-1-3.
 - His place in Steele's *Dream of Par-nassus*. 732-2-2.
 - His praise of Labour, 871-1-3; of Truth, 795-1-6.
 - World of ideas. 91-2-1.
 - Extinction of inordinate desires. *Essay* 90, *p.* 142.
 - Grace of person no merit. 213-2-1n.
 - Dialogue on Prayer. *Essay* 207, *p.* 298; *also*, 569-2-2.
 - Transmigration of souls. The *Timæus*. 304-2-n.
 - Vision of Erus the Armenian. 304-2-3.
 - Description of the Supreme Being. 722-1-2.
 - Notions of Existence. 835-2-1.
 - Platonic Hell. A Frenchman's adventure. 143-2-3,4.
 - English Platonists. 143-1-n.
 - Minor allusions. 58-2-4; 138-2-3n.; 216-1-1; 267-1-2; 309-2-1; 424-2-2; 428-1-n.
- Platonic Love**. 145-1-6; 145-2-3; 581-2-2.
- Players**. Some letters from. *Essay* 22, *p.* 37.
- A strolling company at Epping. 80-2-3.
 - The likening of men to. 542-2-2.
- See also* ACTORS; ACTRESSES.
- Plays**. (1. Generally. 2. Particular.)
- GENERALLY.
- Improbable, monstrous, and incoherent dreams. *Essay* 22, *p.* 37.
 - Playing to the orange-wenchens. *Essay* 141, *p.* 209.
 - Audiences unappreciative of high sentiments. *Essay* 208, *p.* 300.
 - The ladder-dancer, mountebank, taste. *Essay* 258, *p.* 369.
 - Representation of domestic virtue and affliction. *Essay* 290, *p.* 416.
 - Epilogue, an unnatural tack of Comic tail to Tragic head. *Essay* 338, *p.* 492.
 - Need of censorship. 638-2-2.

Plays—continued.

- Ridiculing the good, and making the vicious attractive. *Essay* 446, *p.* 638.
 - "Improving" Shakespear and Jonson. 767-1-1.
 - Addison on Tragedy. *Essay* 39, *p.* 64.
 - Tragedy, Tragi-comedy, Rant. *Essay* 40, *p.* 66.
 - False wit and low vulgarity. *Essay* 65, *p.* 106.
 - Vicious taste. *Essay* 502, *p.* 715.
 - Immorality in. *Essay* 51, *p.* 84; *also*, 300-2-2; and 388-2.
 - First nights. 85-1-2; 245-2-3.
 - Long runs. 836-2-3.
 - Scenes of madness. 39-1-3.
 - Hunting-scenes. 343-2-2n.
 - Play-house thunder. 336-1-3.
 - Mounting and dressing. *Essay* 42, *p.* 70.
 - French plays. 498-1-5; 776-1-1.
 - Critics and criticism. 106-2-2; 114-1-1; 432-1-2,3.
 - "Play-house (The), a dissuasive." 146-1-3.
 - Plots. *Essay* 40, *p.* 66; *also*, 384-1-1n.
- See also* ACTORS; ACTRESSES; BUR-LESQUE; COMEDY; DRAMA; DRAMATISTS; EPILOGUE; FARCE; PLAYERS; PUPPETS; STAGE; THEATRE; TRAGEDY.
- List of those mentioned in the Spectator.*
- Adultery, The Innocent. 146-1-4.
 - Alcibiades. 66-1-n.
 - Alexander the Great. 146-1-4; 378-2-n.
 - All for Love. 146-1-4.
 - Amorous Widow. 535-1-3.
 - Andromache. *See* DISTRESS'D MOTHER.
 - Antony and Cleopatra (Dryden's). 67-1-n.
 - Aurungzebe. 146-1-4.
 - Bachelor, The Old. 753-2-4.
 - Bride, Mourning. 67-1-n.
 - Cæsar, Julius. 432-1-2,3.
 - Caius Marius. 770-1-5,6.
 - Careless Husband. 81-1-n.; 543-1-n.
 - Catiline. 726-2-2.
 - Cato. 361-1-n.
 - Cid, The. 776-2-1n.
 - Cleopatra, Antony and (Dryden's). 67-1-n.
 - Comical Revenge, The. 75-1-n.
 - Committee, The. 488-1-3n.
 - Conquest of Mexico. 68-1-5.
 - Constant Couple. 543-1-n.
 - Country Wake. 716-2-2.
 - Damascus, Siege of. 108-2-n.
 - Distress'd Mother. *Essay* 335, *p.* 488; *also*, 416-2; 492-1-6; 769-2-8,9.
 - Don Carlos. 66-1-n.
 - Don Sebastian. 770-1-3,4.
 - Droll, The. 274-1-2.
 - Emperor of the Moon. 38-2-2.
 - Faithful Irishman. 488-1-3n.
 - Favourite, The Unhappy. 80-2-n.
 - Flora, or Hob in the Well. 716-2-n.
 - Fortune Hunters. 38-2-2.
 - Friendship in Fashion. 517-2-n.
 - Funeral, The. 84-1-2; 721-1-n.
 - Hamlet. *See* under that head in the body of this book.
 - Henry VI., King. 303-2-5.

Plays—continued.

- Heroic Daughter. 776-1-1n.
 Hippolitus. *See* PHÆDRA.
 Hob in the Well. 716-2-n.
 Humorous Lieutenant. 380-2-2; 528-1-1.
 Husband, Careless. 81-1-n.; 543-1-n.
 Husband, Tender. 670-2-3.
 Ibrahim XII. 85-1-1.
 Innocent Adultery. 146-1-4.
 Irishman, Faithful. 488-1-3n.
 Isabella. 67-1-n.
 Jubilee, A Trip to the. 543-1-1.
 Julius Cæsar. 432-1-2,3.
 King Henry VI. 303-2-5.
 King Lear. 836-2-2.
 Lancashire Witches. 209-2-2n.
 Lear, King. 836-2-2; 67-1-1: 699-1-n.;
 769-2-4.
 Lieutenant, Humorous. 380-2-2;
 528-1-1.
 Love for Love. 275-1-1; 525-1-n.
 Love in a Tub. 75-1-n.; 192-1-3.
 Love makes a man. 543-2-n.
 Love, All for. 146-1-4.
 Macbeth. *See* under this Head in the
 body of the book.
 Man of Mode. 106-2-4.
 Marius, Caius. 770-1-5,6.
 Mexico, Conquest of. 68-1-5.
 Mithridates. 146-1-4.
 Moon, Emperor of the. 38-2-2.
 Mother. *See* DISTRESS'D.
 Mourning Bride. 67-1-1n.
 Nero. 66-1-n.
 Northern Lass. 670-2-3.
 Œdipus. *See* under this Head in the
 body of the book.
 Orestes. 74-1-2; 74-2-1.
 Oroonoko. 67-1-1n.
 Orphan, The. 66-1-n.; 67-1-1; 286-2-3;
 344-1-n.
 Othello. 67-1-1; 94-1-2; 124-2-3;
 694-1-1.
 Phædra and Hippolitus. 33-1-4; 67-1-1n.
 Philaster. 343-2-1,2n.
 Pilgrim, The. 39-1-3.
 Plain Dealer. 340-1-n.; 381-1-1n.;
 517-2-n.
 Plutus, The. 664-1-4.
 Prometheus Unbound. 523-2-1n.
 Prunella. 378-2-n.
 Queens, The Rival. 66-1-n.
 Rehearsal, The. 9-1-4; 60-1-2; 604-2-2
 Revenge, The Comical. 75-1-n.
 Rival Queens. 66-1-n.
 Rover, The. 85-1-1.
 Scornful Lady. 388-1-1.
 Self-Tormentor. 715-2-1.
 She Would if She Could. 84-2-2.
 Siege of Damascus. 108-2-n.
 Silent Woman. 68-1-7.
 Sophonisba. 146-1-4.
 Spanish Friar. 384-1-1.
 Tamerlane. 67-1-1n.
 Tempest. 210-1-n.
 Tender Husband. 670-2-3.
 Theodosius. 66-1-n.; 67-1-1; 146-1-4;
 146-2-1n.; 150-2-3.
 Trip to the Jubilee. 543-1-1.
 Ulysses. 67-1-1n.

Plays—continued.

- Unhappy Favourite. 80-2-n.
 Venice Preserved. 66-1-6n.; 66-2-2;
 67-1-1; 73-1-5; 652-2-5.
 Volpone. 543-1-n.
 Wake, The Country. 716-2-2.
 Wanton Wife. 535-1-3.
 Way of the World. 295-1-2n.
 Witches, The Lancashire. 209-2-2n.
 Woman, The Silent. 68-1-7.
 Ximenia. 776-2-1n.
Pleasing. The desire and art. *Essay*
 280, *p.* 401; *also*, 56-1-3.
See AGREEABLE; BEHAVIOUR.
Pleasure. I am so unhappy as to know
 that what I am fond of are trifles, and that
 what I neglect is of the greatest importance.
 47-2-1.
 — Love of Pleasure, and fear of Want, two
 principles of Action. 90-1-1.
 — It is prudence to preserve a disposition
 in ourselves to receive a certain delight in
 all we hear and see. 156-2-3.
 — Follows the practice of Virtue. 170-1-3.
 — When we are in the satisfaction of some
 innocent pleasure, or pursuit of some laud-
 able design, we are in the possession of Life.
 212-2-1.
 — Aim at Equanimity rather than Pleasure.
 213-1-2.
 — Evil effects of making it the object in
 Life. *Essay* 151, *p.* 222.
 — These men of Wit and Pleasure dispatch
 their senses as fast as possible by drinking
 till they cannot taste, smoking till they can-
 not see, and roaring till they cannot hear.
 223-1-2.
 — Rational pleasures do not fade with
 years. 225-1-2.
 — The daughter of Happiness, who was
 the child of Virtue, who was the offspring of
 the Gods. 267-2-5.
 — Pleasure and Pain. Addison's Allegory.
 267-2.
 — Some make Business their Pleasure,
 others Pleasure their Business. 293-2-4.
 — To men addicted to delights, Business is
 an interruption; to such as are cold to delights,
 Business is an entertainment. 319-1-3.
 — Business and Pleasure, or rather, in Sir
 Andrew, Labour and Rest, recommend
 each other. They take their turns with so
 quick a vicissitude, that neither becomes a
 Habit, or takes possession of the whole man;
 nor is it possible he should be surfeited with
 either. 332-1-1.
 — Pleasure and recreation of one kind or
 another are absolutely necessary to relieve
 our minds and bodies from too constant
 attention and labour. 369-1-2.
 — Austerity and Luxury. Comparison of
 effects. 405-1-1.
 — Its pursuit improper in one born to die.
 450-2-2.
 — Cultivation of the contempt of. 451-1-1.
 — The Body is very little concerned in
 the pleasures or sufferings of souls truly
 great. 557-2-2.
 — Functions of Pleasure and Pain. 564-2-1
 to 4.

Pleasure—*continued.*

- Few know how to have a relish of pleasures that are not criminal. 594-1-2.
- The sphere of innocent pleasures should be enlarged. 594-1-2.
- Pleasures of the Fancy and of the Understanding compared. 594-1-3.
- Nature's design of its purpose. 601-1-1.
- With some, every hour is heavy that is not joyful. 743-1-1.
- Pursuit of. An allegory. *Essay* 524, p. 745.
- Expression of, in declamation. 770-1-5,6.
- A nobleman's compliment to Plato the morning after a feast at the Philosopher's house. "Your entertainments do not only please when you give them, but also the day after." 774-2-2.
- All the real pleasures of life lie in a narrow compass. 816-1-1.
- Contraction of desires. 816-1-1.
- Pursuit of imaginary pleasures. Its curse. 816-1-1.
- No man has so much care, as he who endeavours after the most happiness. 816-1-1.
- Happiness in this life arises from the suppression of desires; in the next, from the gratification of them. 816-2-4.
- The point of aim not to be this side of the grave. 816-2-5.
- Relation to the Appetites. 832-2-2.
- Enhanced by coming unexpectedly. 850-1-1.
- Where pleasure prevails, all the greatest virtues will lose their power.—*Tully. Motto to Essay* 151.
- 'Tis not the place disgust or pleasure brings;
From our own mind our satisfaction springs.
—*Horace. Motto to Essay* 424.
- Pleasures of Beauty. 595-1.
- Pleasures of Charity. 377-2-1.
- Pleasures of Company in affliction. 715-1-1.
- Pleasures of Fame. 367-1-1.
- Pleasures of Imagination. *See* IMAGINATION.
- Pleasures of Novelty. *Essay* 626, p. 872; *also*, 595-1; 596-1-5.
- Pleasures of Obscurity. 649-2-6.
- Pleasures of Old Age. *See* OLD AGE.
- Pleasures of Rarity. 596-1-5.
- Pleasures of Reading. 215-2-3.
- Pleasures of Solitude. 377-1-1.
- Pleasures of (the) Strange. 602-2-5.
- Pleasures of (the) Terrible. 603-2-2.

See also CHEERFULNESS; CONTENT; DELIGHT; EQUANIMITY; GOOD HUMOUR; HAPPINESS; JOY; LUXURY; MIRTH; TEMPERANCE.

Plenty. The natural fruit of Liberty.

413-1-4.

Pliny. "One of the finest gentlemen, and politest writers of the age in which he lived."

- His ambition of fame. 748-1-3; 692-2-2.
- His encouragement of young men. 692-2-2.

Pliny—*continued.*

- His method in employment of vacant moments. 458-1-1.
- Panegyric upon Trajan. 668-1-2.
- Letters quoted. 329-2-1; 419-2-5;

748-1-3.

Plodding. Derogatory idea of. 457-2-4.**Plot, Dr.** 639-2-11.; 853-2-5.**Plot, Popish.** Spectator taken up for a Jesuit. 124-1-4.**Plots of Plays.** *Essay* 40, p. 66; *also*, 384-1-11.**Plum-trees.** The English climate. 113-1-4.**Plutarch.** Don Quixote more useful to a heavy heart. 238-2-3.

- Quotations and allusions. 189-2-3; 199-1-11.; 273-2-11.; 319-2-1; 327-2-3; 329-1-3; 579-2-3; 697-2-1; 706-2-3.

Plutus. Aristophanes' Comedy. 664-1-4.**Plymouth.** 129-2-1; 257-2-11.**Poacher.** Letter from a. 246-1-2.**Poetry.***The Heroic.*

- Wit has no place in it. 101-1-2.
- "Sword in hand, and laurel on head." 105-1-4.
- Moral or purpose in a poem. 114-1-4; 542-1-4.
- Celebration of national heroes. 114-2-3.
- Mirth-raising sentiments. 401-1-3.
- Perspicuity and sublimity in language. 408-1-3.
- Should produce both Belief and Astonishment. 455-2-7.
- Slightness of foundation of the three great Poems. 511-1-3.
- Introduction of allegorical persons. 523-1-3.
- The ending should be happy. 541-1-6.
- Comparison with the Tragic. Question of Precedence. 753-2-2.
- Poetical Justice. *Essay* 548, p. 779.
- Use of Heroic measure in Burlesque. 354-2-2,3.
- Hero of Paradise Lost. 426-1-6.

See also HOMER; PARADISE LOST; MILTON; VIRGIL.

Pastoral.

- Tickell's review in the Guardian. 320-1-11.

See also PHILIPS (AMBROSE).

Poems published or mentioned in the Spectator.

- Abalom and Achitophel. 728-2-411.
- Addison's. *See* A.
- Æneid. *See* A.
- British Prince. 72-2-211.
- Creation (Blackmore). *See* BLACKMORE.
- Dispensary, The. 354-2-211.; 392-1-311.
- Hans Carvel. 210-1-11.
- Herbert's, George. 95-2-4.
- Iliad. *See* I.
- Love-songs of Lapland. *See* SCHEFFER.
- Love-songs, Other. 672-2-4; 836-2-1.
- Lutrin, The. 392-1-311.
- MacFlechno (Dryden). 95-2-2.
- Messiah, The (Pope). *Essay* 378, p. 552.

Poetry—continued.

- Odes. *See* O.
 Odyssey. *See* O.
 Paradise Lost. *See* P.
 Paraphrases. *See* P.
 Prospect of Peace. 867-1-1.
 Royal Progress. 867-1-1.
 Samson Agonistes. 676-1-2.
 Solomon's Song. A paraphrase. *Essay* 388, *p.* 564.

See also POETS.

Generally.

- The daughter of Love. 551-1-2.
 — Rules may prevent ill poets, but never made good ones. 563-1-3.
 — One of its great beauties, to make hard things intelligible. 428-1-2.
 — Art must conform to Taste, not Taste to Art. 50-2-3.
 — Science of the causes of its pleasures needed. 591-2-3.
 — More impressive than reality. 601-1-2.
 — Pleasures of Description. *Essay* 418, *p.* 603.
 — Simplicity in style. 119-2-6.
 — Petty and False Wit. *Essay* 59, *p.* 96.
 — Popular taste. *Essay* 70, *p.* 113.
 — Segrais' classification of Readers. 103-1-2.

- Imagination, the very life of. *Essay* 419, *p.* 604; *also*, 606-2-4.
 — Tragic and Heroic. Comparison for precedence. 753-2-2.
 — Homer the Poet of the Great; Virgil, of the Beautiful; Ovid, of the Strange. Milton shines in all. 602-1-2.
 — The Great in. 384-1-2.
 — Iambics. 65-1-5; 302-1-1.
 — Mock-heroics. 392-1-3n.
 — Oriental. 494-1-2.
 — Poetical Justice. *Essay* 548; *also*, 66-2-3.
 — Beauty of the 139th Psalm. 580-1-4.
 — Ballads, Beauty without Art. 137-1-4.
 — Hendeca-Syllabi. 756-2-3.
 — Difficulty of translation. 320-2-6.
 — Criticism. *See* BALLADS; CRITICISM;

ODES.

- 'Tis not enough a Poem's finely writ;
 It must affect and captivate the soul.—
 —Horace. *Motto* to *Essay* 321.
 — *Hor. Ars Poet. ver.* 319.
 — "When the sentiments and manners please,
 And all the characters are wrought with ease,
 Your tale, though void of beauty, force, and art,
 More strongly shall delight, and warm the heart;
 Than where a lifeless pomp of verse appears,
 And with sonorous trifles charms our ears."
 —Francis. *Motto* to *Essay* 85.
 — English. Gothic taste in. 103-1-2.
 — English. Employment of classical allusions. *Essay* 523, *p.* 744.
 — The inseparable property of lovers. 51-2-1; 145-1-2 to 5.

Poetry—continued.

- The amusement for all fools of eminence. 72-2-2.
 — Versification by machinery. 316-1-2n.
 — Altar Poems. 95-1-n.; 104-1-1.
 — Axe Poems. 104-1-1.
 — Echo Poems. 97-1-3; 104-1-1.
 — Egg Poems. 95-1,2; 104-1-1; 101-2-1.
 — Epistolary Poems. *Essay* 618, *p.* 865.
 — Fables of Poems. 426-1.
 — Pyramid Poems. 95-1-n.
 — Wing Poems. 104-1-1.

Books on Poetry.—

- Horace. *Ars Poetica*. 337-1-2;
 361-2-1.
 Sidney. *Defence of Poesy*. 114-1-3n.
 Gracian. *Art of Poetry*. 553-2-n.
 Rapin's *Reflections on Aristotle's Poetic*. 382-1-n.
 Gildon. *Laws of Poetry*. 382-2-n.
 Buckingham. *Essay on Poetry*. 382-2-n.
 Roscommon. *Essay on Translated Verse*. 382-2-n.
 Lansdowne. *Unnatural flights in Poetry*. 382-2-n.
 Gottsched. *Art of Poetry*. 382-2-n.
 Bodmer. *Vom Wunderbaren in der Poesie*. 383-1-n.
 Puttenham's *Art of Poetry*. 95-2-n.

Cross References: BALLADS; CRITICISM; IMAGINATION; LONGINUS; MUSES; OBSCURITY; ODES; PARADISE LOST; PARNASSUS; POETS; TASTE; VERSE.

Poets. (1. Generally. 2. Particular.)**I. GENERALLY.**

- "Poets lose half the praise they would have got,
 Were it but known what they discreetly blot."—Waller. 261-2-4.
 — Poets at one and the same time give Immortality, and receive it themselves for a reward. 340-1-4.
 — Envy and detraction among. 360-2-2 to 5.
 — Milton. Greatest Poet of England, and perhaps of any nation. 591-2-4.
 — Education of the Imagination. 602-1.
 — Homer, the Poet of the Great. 602-1-4,5.
 — Virgil, the Poet of the Beautiful. 602-1-4,5.
 — Ovid, the Poet of the Strange. 602-1-4,5;
 602-2-5.
 — Power of a Poet. 603-2-6; 604-1-2;
 607-1-5.
 — Pindaric Poets. 234-2-2 to 4.
 — Italian Poets. 101-2-2; 864-2-3.
 — Poets-laureate. 126-1-n.; 209-2-n.;
 698-2-n.
 — *Hor. 2 Ep. ii. 102. Imitated.*
 "Much do I suffer, much, to keep in peace
 This jealous, waspish, wrong-headed rhyming race."
 —Pope.

Hor. 2. Ep. i. 208. Imitated.

"Yet lest you think I rally more than teach,
 Or praise, malignant, arts I cannot reach,

Let me for once presume t' instruct the times,
To know the poet from the man of rhymes;
'Tis he, who gives my breast a thousand
pains,
Can make me feel each passion that he
feigns;
Enrage, compose, with more than magic art,
With pity, and with terror, tear my heart;
And snatch me o'er the earth, or through the
air,
To Thebes, to Athens, when he will, and
where."—*Pope. Mottoes to Essays* 39, 40.

— *Hor. 1 Sat. iv.* 43.

"On him confer the Poet's sacred name,
Whose lofty voice declares the heavenly
flame."—*Motto to Essay* 160.

— Genius who composed 200 verses while
standing upon one leg. 315-2-3.

— "Poet upon glass." 315-2-6.

2. PARTICULAR.

List of those mentioned in the Spectator.

[*Note.*—This list is not complete as regards classical and foreign poets. The entries are made under the headings of the several names.]

AKENSIDE; ANTIPHANES; BLACKMORE;
BUDGELL, GILBERT; BYRON; CHAUCER;
CLEVELAND; CONGREVE; COWLEY;
DENHAM; DENNIS; DONNE; DORSET;
EUSDEN; GARTH; HERBERT, GEORGE;
HEYWOOD; HOMER; HORACE; LEE;
MILTON; OTWAY; OVID; PHILIPS;
POPE; PRIOR; ROCHESTER; SAPPHO;
SCHEFFER; SHADWELL; SHAKES-
PEARE; SPENSER; TASSO; TATE;
WALLER.

Poison. Poisons cheap; medicines dear.

529-2-1.

Poland. The language. 651-2-3.

— Barbarous execution for Atheism.

567-1-2n.

— Martin Smiglecius, a Polish Jesuit.

341-2-n.

Politeness. Consists in several niceties.

806-1-3.

— Insincerity in. Letter to Bantam. *Essay*

557, p. 795.

See also GOOD-BREEDING; BEHAVIOUR.

Political Academy, France. *Essay* 305,

p. 439.

Political Arithmetic. *Essay* 200, p.

289; 290-2-n.; 902-1.

Political Economy. *Essays* 200, p. 289;

232, p. 331.

— "The same hand that sow'd shall reap
the Field." 552-2.

See also CAPITAL; WAGES.

Political Scratch. 807-2-3.

Politics. Judgment warped by heat.

157-2-3, 4.

— Engages undue attention in the Press.

188-2-2.

— Inconsistency in. *Essay* 162, p. 236.

— A low opinion of British statesmanship.

440-2-5.

Politics—*continued.*

— The amusement for all Fools of emi-
nence. 72-2-2.

— Conversation on. 162-2-2.

— Addison's opinion of Politicians. *Essay*
305; p. 439.

— Phocion on the promises of politicians. 641-2-1.

— Coffee-house Politicians. *Essays* 403,
p. 584; 481, p. 688.

— Engagement of women in. 439-2-4;
623-2.

See also PARTIES; PARLIAMENTS; ELEC-
TIONS; WHIGS; TORIES.

Poll, Argument by. 342-1-4.

Polybius. 412-2-3.

Pompey. 421-1-2; 451-1-1; 723-1-1.

Pontignan, M. Story of an adventure.

Poor, The. Scornful treatment of. 143-2-3.
Essay 150, p. 220.

— Their consolation. 284-1-2.

— The poor gentleman. 402-2-3.

— Duties of the Rich. *Essays* 294, p. 422;
430, p. 618; also, 259-1-2.

— Poor-Laws. *Essay* 232, p. 332.

— Parental love stronger in them than in
the rich. 644-2-1.

— Poverty, Riches, and the Middle state.

A comparison. *Essay* 464, p. 663.

— "The evening's walk of a wise man is
more illustrious in the sight of the angels
than the march of a general at the head of a
hundred thousand men." 857-1-1.

— *Hor. 4 Od. ix.* 45.

— "Believe not those that lands possess,

And shining heaps of useless ore,

The only lords of happiness;

But rather those that know

For what kind fates bestow,

And have the heart to use the store

That have the generous skill to bear

The hated weight of poverty."—*Creech.*

Motto to Essay 574.

See also HUMBLE; MERIT; OVERSEERS;

POSSIBILITIES; POVERTY.

Pope, Alexander. Attack on Budgell,
109-2-n.; on Philips, 320-1-n.

— Pastorals in Tonson's Miscellany.

— Essay on Criticism. Addison's notice.

Essay 253, p. 361.

— Eclogue on the Messiah. *Essay* 378,

p. 552; also, 760-2-2, 3.

— Paper on the Passions. *Essay* 408, p.

589.

— "A rising genius." 744-1-5.

— Procris and Cephalus. Letter and verse

on. *Essay* 527, p. 750.

— Verses of Adrian on his death-bed.

Essay 532, p. 756.

— Spectator's acknowledgment of his con-
tributions. 789-2-3.

Pope, Mary. Confidant to Mrs. Boevey.

172-1-n.

Popery. Honeycomb, bail for the Spectator.

124-2-4.

Popery—*continued*.

- Religious feuds. Sir Roger's difficulty. 189-1-3.
- Spectator taken for a Popish priest at Sir Roger's. 197-1-5.
- Addison's opinion of Roman Catholicism. 291-1-7; 291-2.
- "Popish Logic." 342-2-1.
- Sir Roger's fear of. 558-2-2.
- Popes**, The. Fate of Thomas Conecte, a Carmelite monk. 154-2-n.
- Changes of Vestment. 291-2-2.
- Proposed Burlesque of Papal Procession. 374-2-2n.
- A Pope's opinion of beards. 482-1-5.
- Platina's Lives. Rycant's translation. 500-1-n.
- A Fictitious letter from the Emperor of China. *Essay* 545, *p.* 774.
- Gregory the Great, and Love-feasts. 236-2-3.
- Sextus Quintus. Punishment of a satirist. 41-1-2.
- Leo X. rebuked by a priest for levity. 709-2-3.

Popular Opinion. See **OPINION**.**Popular Taste** in Literature. See **BALADS**; **LITERATURE**.**Popularity**. *Essay* 188, *p.* 273; *also*, 252-2-1.See *also* **APPLAUSE**.**Population**. Malthusian question. 664-2-1.**Porcupines**. A simile. 551-1-4.**Port Royal**. 801-1-3.**Port-Wine**. See **WINES**.**Portents**. *Essay* 505, *p.* 719.**Porter, Mrs.** An actress. 535-1-3.**Portland**, Earl of. Sketch by Clarendon. 630-2-1.**Portrait-painters**. 340-1-4; 790-1,2.**Portugal**. Treaty of Commerce with.

- Fruit trade. 71-2-n.; 677-1-n.; 678-1-2.
- "Sandades." 294-2-3n.
- Invasion of Morocco. A Moor's heroism. 509-2-5.
- Abbé Vertot's History of its Revolutions. 510-1-1n.
- Absurd whim of a Minister of State. 709-2-2.
- Oporto. 307-1-n.; 530-1-n.

Posies. 95-1-4; 96-1-2; 142-1-1.**Posse**, The. 864-1-4.**Possets**. 93-1-4; 156-1-5; 212-1-2; 346-1-1; 363-2-1.**Possibilities**. With what astonishment and veneration may we look into our own souls, where there are such hidden stores of Virtue and Knowledge, such inexhausted sources of Perfection. 170-2-4.

- There is no temper, no disposition so rude and untractable, but may in its own peculiar cast and turn be brought to some agreeable use in conversation, or in the affairs of life. 340-1-3.
- It is in every man's power in the world who is above mere poverty, not only to do things worthy but heroic. 352-2-4.

Possibilities—*continued*.

— No man is so sunk in vice and ignorance, but there are still some hidden seeds of goodness and knowledge in him. 374-1-5.

See *also* **CAPACITY**; **GENIUSES**.**Possidonius**. His practical stoicism. 451-1-1.**Post, Knights of the**. 252-1-3; 812-2-2.**Post, The (Letter)**. Penny-post. 48-2-2;

- 557-1-4; 648-1-1.
- Privilege of franking. 194-2-6.
- Duke of Marlborough's pension. 358-2-n.
- Arrival at Sir Roger's. 191-2-5.
- Mails. 415-1-2; 647-1-4.

Post-Boy. Newspaper. 252-2-2; 277-2-4; 559-2-1,2.**Posterity**. Its office in judgment. *Essay* 101, *p.* 157.

- Addison anticipates its judgment on the *Spectator*. 158-1.
- Working for. 826-2-1,2.

Postman, The. A newspaper. 3-2-1; 78-1-1; 86-1-2; 106-1-2.**Postscripts**. See **LETTERS**.**Posture**. Of Attention. 742-1-2.

- Of men. 52-1-1; 369-2-2.

Pottages, Jean. French drolls, 79-1-5.**Pottery**. English market supplied by China. 113-2-1.**Pottiere, Dominic**. A French sailor, story of. 510-1-3.**Poverty**. Its chilling influence on energy and genius. 413-1-4.

- Poverty and pride in women. 420-2-4.
- Stands in some minds as guilt. 422-2-1.
- Not to be considered an Evil. 556-2-4.
- Harsh treatment of. 617-1-2.
- Not always the fruit of folly. 634-2-1.
- Vice is covered by Wealth; Virtue, by Poverty. 664-1-1.
- Wealth, Poverty, and the Middle State compared. *Essay* 464, *p.* 663.
- Influence on Love. 720-2-3.
- Luxury is artificial poverty. 816-1-1.
- Fear and shame of. *Essay* 114, *p.* 173; *also*, 331-2-4; 90-1-1.
- "Want is the scorn of every wealthy fool, And Wit in rags is turn'd to ridicule." — *Juvenal*. *Motto to Essay* 150.

See *also* **POOR**; **RICHES**.**Powder-Watt**. 357-2-3.**Powell, George**. An actor. 67-2-3; 68-1-5; 417-1-2; 506-2-2.**Powell, Robert**. Showman. 25-1-5; 26-1,2; 163-2n.; 398-1-4; 545-1-1.**Power**. Weakened by the full use of it, but extended by moderation. 548-1-2.See *also* **POSSIBILITIES**; **WASTE**.**Practical Jokes**. See **JOKES**.**Practice**. The Athenians understand what is good, but the Lacedemonians practise it. 14-2-3.

- Variation from one's precepts. 318-2-2.
- Faith and Morality. See **FAITH**; **WORKS**.

Præmonstratenses. Abbé Vertot, a member of the. 510-1-n.

Praise. Nothing ought to be held laudable or becoming but what Nature itself should prompt us to think so. 14-2-2.

— Nothing ought to be held laudable in a man, in which his will is not concerned. 54-1-1.

— Unjustifiable award. *Essay* 172, p. 252.

— Applause of the multitude and the ignorant. *Essay* 188, p. 273.

— The worthy and the unworthy. 322-1-2.

— 'Tis laudable to praise well. 340-1-4.

— The need of just commendation. 340-2-3.

— Men's disinclination to give. 509-1-3.

— Deserved by whoever excels in his province. 621-2-2.

— A species of Gratitude, when long-lived, Fame. 782-2-2.

Show your small Talent, and let that suffice ye;

But grow not vain upon it, I advise ye.

For every Fop can find out Faults in Plays;

You'll ne'er arrive at Knowing when to praise. 432-1-3.

— Love of. *Essay* 206, p. 297; also 64-1-1; 668-1-2.

See also ADMIRATION; APPLAUSE; COMMENDATION; FAME.

Pranks. *See* LAW-STUDENTS.

Praxiteles. Sculptor. 310-2-2.

Prayer(s). Abstract of Plato's Dialogue on. *Essay* 207, p. 298.

— Hollow formalities. 128-1.

— Fable of Jupiter and the Prayers. *Essay* 391, p. 568.

— Agur's. 664-1-3.

— Expressed not only in words. 755-2-2.

— Advantage of set forms. 569-2-2.

— Communion with the absent. 344-2-2.

— Common Prayer-Book. *Essay* 147, p. 217; also, 127-1-1.

— Departures from the Liturgy. 451-1-2.

— At Church. Saying them in one's hat. 555-1-2.

— At Church. Repeating after the Minister. 338-1-3.

— Lord's Prayer. 127-1-1; 299-2-4; 300-1-1.

— Witches' Prayer. 100-2-1.

— *Juv. Sat. x.* 349.

— "—— The gods will grant

What their unerring wisdom sees they want;

In goodness, as in greatness, they excel;

Ah! that we loved ourselves but half as well!"

— *Dryden. Motto to Essay* 356.

— *Pers. Sat. ii. v.* 3.

— "—— Thou know'st to join

No bribe unhallow'd to a prayer of thine;

Thine, which can ev'ry ear's full test abide,

Nor need be mutter'd to the gods aside!

No, thou aloud may'st thy petitions trust!

Thou need'st not whisper; other great ones

must;

For few, my friend, few dare like thee be

plain,

And prayer's low artifice at shrines disdain.

Few from their pious mumblings dare depart,
And make profession of their inmost heart.

Keep me, indulgent Heaven, through life sincere,

Keep my mind sound, my reputation clear.

These wishes they can speak, and we can hear.

Thus far their wants are audibly exprest;

Then sinks the voice, and muttering groans

the rest:

'Hear, hear at length, good Hercules, my

vow!

O chink some pot of gold beneath my plough!

Could I, O could I, to my ravish'd eyes,

See my rich uncle's pompous funeral rise;

Or could I once my ward's cold corpse attend,

Then all were mine!" — *Motto to Essay* 391.

Preachers and Preaching. Self-consciousness and affectation. 64-2-2.

— Superfluous and tedious circumstantiality. 205-2-3.

— Management of the Voice. *Essay* 147, p. 217.

— Story of rival preachers. 317-1-2.

— Mystic sermon of Dr. Alabaster. 318-1-2.

— Reputation increased by addition of

practice to precept. 506-2-2.

— Lack of gesture and fire in English

preachers. *Essay* 407, p. 588.

— St. Paul, the great model. *Essay* 633,

p. 881.

— Thomas Conecte, the Carmelite Monk. 154-2-2n.

— Tillotson. 795-2-3.

— Beveridge. 205-2-3.

See also ORATORY; SERMONS.

Precedence.—Absurdity of claims to. *Essay* 529, p. 752; also 181-2-1, 2.

— Will be set right in the next world. 314-2-4.

Precepts. Of less effect than stories of

deeds. 429-2-3.

— "Nor harsh thy precepts, but infused by

stealth,

Please while they cure, and cheat us into

Health." 757-2-2.

See also EXAMPLE; PRACTICE.

Precocity In men of mode. Honeycomb's

lament. "Till about the latter end of King

Charles's reign there was not a rascal of any

eminence under forty." 514-1-2.

Prediction. *See* ASTROLOGY; FUTURE;

PROPHECIES.

Pre-existence. Doctrine of. 302-1-1.

Pregnancy of Women. Curious long-

ings. 473-2-3.

Prejudice. Man's readiness to judge his

fellows. *Essay* 564, p. 803.

— Common tendency to detraction. *Essay*

432, p. 621.

— Some sources of. 580-1-2.

— Reading of Histories recommended as a

cure. 301-2-2.

— A man's looks. 138-2-3.

— Among nations. 621-1-3.

See also BIAS; PARTIES.

Prerogative, Royal. 803-2-4.

Presages. See DREAMS; FUTURE; PROPHECIES.

Presbyterians. 217-2-2; 831-1-n.

Present, The. "Quiet possession of the present instant." 82-1-1.

— Reflections on transiency. 216-2-2.

— Not sufficient for employment of the mind. 673-2-2.

— Essay on Infinitude. 834-1-2.

See also AGES; FUTURE; PAST; PROCRASTINATION.

Presents. The art of making. 572-2-2.

Press, The. See NEWSPAPERS.

Press-gang. 39-2-2.

Prester-John's Country. 707-1-5.

Presumption. Like diffidence, arises from ignorance of self. 139-1-2.

— Criticising Providence. 339-1-4.

— Construing misfortunes of others as judgments. *Essay* 483, p. 690.

Pretender, The. 9-1-4; 559-1-5; 559-2-2.

Prices. Dinner at a chop-house, 5d. 651-1-2.

— Generally. *Essay* 232, p. 331; also 290-1-2.

Pride. In some particular disguise or other, is the most ordinary spring of action among men. 572-1-2.

— Affectation of Pride in defects. *Essay* 473, p. 676.

— In superiority of circumstance. 755-2-3.

— Poor and proud. 420-2-4.

— Of Class. 621-2-2,3

— Of Birth. See ANCESTRY.

— Generally. *Essay* 621, p. 868.

— Proud humility. 322-1-1.

Prigs, Female. An uncle's complaint.

345-2-3.

Prince, Mr. A teacher of dancing. 666-2.

Princes. Flatterers (concluded the king, smiling) repeat to us Princes that we are Heaven's vice-regents. Let us be so, and let the only thing out of our power be to do ill.

153-1-1.

— Model princes. 246-2-4. See also PHARAMOND.

See also EUGENE; HENRY; PRETENDER.

Principle. Its importance. 642-1-2.

Printers and Printing. Advance of the art. 538-2-4,5.

— Paper-Tax. Censorship. *Essay* 445, p. 636 and notes.

— Punishment of the Stationers' Company for an erratum in the Bible, "Thou shalt commit adultery." 821-2-4.

— Titles of street pamphlets. 220-2-3.

Prior, Matthew. Poem of Hans Carvel. 210-1-n.

Prisons, London. See BRIDEWELL; COMPUTER; COUNTER; LUDGATE; NEWGATE; ROUND-HOUSE.

Privacy. See SOLITUDE.

Privy-Council. Removal of a member.

— "Gravity of a Privy-Councillor." 467-2-n.

235-1-4.

Prize-Competitions. 253-2-3.

Prize-Fights. See PUGILISM.

Probability. Bias twists the Possible into the Probable. 404-1-3.

— Objection to fairy tales, &c., on account of their lacking. 604-2-3.

Procession in burlesque of the Pope. Interference of the Secretary of State. 374-2-2n.

Proclamation, Royal. Suppressing the Mohocks. 471-2-n.

Procrastination. In religion. *Essay* 27, p. 46.

— Cowley's Essay on "No fooling with Life after it is turn'd beyond Forty." 187-1-n.

— Description of. 457-2-3.

— *Pers. Sat. v.* 64.

Pers. "From thee both old and young with profit learn

The bounds of good and evil to discern.

Corn. Unhappy he, who does this work adjourn,

And to to-morrow would the search delay:

His lazy morrow will be like to-day.

Pers. But is one day of ease too much to borrow?

Corn. Yes, sure; for yesterday was once to-morrow:

That yesterday is gone, and nothing gain'd;

And all thy fruitless days will thus be drain'd;

For thou hast more to-morrows yet to ask,

And wilt be ever to begin thy task;

Who, like the hindmost chariot-wheels, are curst,

Still to be near, but ne'er to reach the first."

— *Dryden. Motto to Essay* 89.

— *Hor. i Ep. i. 20. Imitated.*

"Long as to him, who works for debt, the day;

Long as the night to her, whose love's away

Long as the year's dull circle seems to run

When the brisk minor pants for twenty-one:

So slow th' unprofitable moments roll,

That lock up all the functions of my soul;

That keep me from myself, and still delay

Life's instant business to a future day:

That task, which as we follow, or despise,

The eldest is a fool, the youngest wise:

Which done, the poorest can no wants endure,

And which not done, the richest must be poor."—*Pope. Translation of Motto to Essay* 27.

— *Hor. i Od. xi. 6.*

"Thy lengthen'd hopes with prudence bound

Proportion'd to the flying hour:

While thus we talk in careless ease,

The envious moments wing their flight;

Instant the fleeting pleasure seize,

Nor trust to-morrow's doubtful light."

— *Francis. Motto to Essay* 93.

Procris and Cephalus. Story of.

751-1-3.

Procuresses. *Essays* 266, p. 380; 274, p. 393; also, 296-2.

Prodigious. 267-1-2.

Prodigality. Springs from the shame of want. 174-2-2.

See also EXTRAVAGANCE.

Profanity. See BLASPHEMY; SWEARING.
Professions, The Learned. *Essay* 21,
 p. 36; also, 753-1-5.

Professor, A. "At a loss to salute a lady."
 110-2-4.

Projectors. 47-2-2; 51-2-4; 356-2-2;
 647-2-3; 786-1-4.

Prometheus. His man of clay. 304-1-6.
 — Eschylus's play. 523-2-11.

Promises. Breaking of. *Essay* 448, p. 641.
 — Engagement to marry. Cynthio's way
 out of it. *Essay* 398, p. 577.

Pronouns, Relative. See WHO; WHICH;
 THAT.

Pronunciation. *Essay* 541, p. 769; also
 201-2-3.

Propensity. Seneca says, "Some men
 have so natural a propensity to what they
 should follow that they learn it almost as
 soon as they hear it." 230-2-2.

See also BENT; DISPOSITION; INCLINA-
 TION.

Propertius. His praise of Virgil. 360-2-4.
Property. Injurious effect of insecurity
 upon Industry. 263-2-4.

— Distribution of. 289-2-2.

Prophecies. Socrates' hint at the advent
 of a Divine teacher. 299-2-2, 3.

— Addison's anticipation of Posterity's
 judgment on his work. 158-1.

— Men's curiosity towards the Future.
Essay 505, p. 719.

— The prophecies of Isaiah as rendered by
 Pope in his Eclogue, "The Messiah."

— *Essay* 378, p. 552.
 — The Camisars, or French Prophets.
 234-2-11.

Proportion. In Beauty of Character.
 160-2-6.

— Pleasures of symmetry. 595-2-2.

Prospects. See ANTICIPATION; CASTLES-
 IN-THE-AIR; EXPECTATIONS; FUTURE.

Prosper, Will. A know-all Gossip. 34-1-2;
 35-2-1.

Prosperity. Pitying the prosperous.
 10-2-3.

— In nations. 90-2-2; 413-1-4.
 — Compared to a mother's fond indulgence.
 339-1-2.

See also ADVERSITY; DISTRIBUTION OF
 GOOD AND EVIL; FORTUNE; SUCCESS.

Prostitutes and Prostitution.

— Omnamante. A sketch. 214-1-5.
 — Personation of distinguished characters.
 296-2.

— Sir Roger's visit to Spring Gardens.
 559-1-2, 4.

— Sir Roger's visit to the Temple. 592-1-2.
 — Generally. *Essays* 190, p. 275; 266,
 p. 380; 274, p. 393; 410, p. 592; also 752-2-1.

See also IMMORALITY; PROCURESSES; SE-
 DUCION; WOMEN (9).

Protestant Succession, The.

Essay 384, p. 559.
Protestants, The French. 478-2-1;
 643-2-1.

Proverbs. This sort of learning has raised
 more estates than ever were, or will be, from
 attention to Virgil, Horace, Tully, Seneca,
 Plutarch, or any of the rest. 724-2-2.

Book of Proverbs (Old Test.).

— Paraphrase of Chap. VII. 592-2-5, 6.
 — Quotations. 188-2-2; 259-2-2; 664-1-3.

Proverbs quoted in the Spectator.

— Bad crow, Bad egg (Greek). 275-1-4.
 — An ounce of Mother is worth a pound of
 Clergy (Scotch). 663-1-6.

— *Homo Homini lupus.* One man is a
 wolf to another. 189-1-2.

— Love me, love my dog (Sicilian). 822-1-3.
 — A wise man changes his mind, a fool
 never will (Spanish). 127-1-2.

— If there were neither fools nor knaves
 in the world all people would be of one mind.
 190-1-3.

— The man who lives by hope will die by
 hunger (Italian) 278-1-1, 2.

— Never do that by Proxy, &c.—Never
 defer till to-morrow, &c. (Italian). 405-2-5.

— Out of sight, out of mind. 125-1-1.

— If you light your fire at both ends, the
 middle will shift for itself. 379-2-1.

— When his name is up, he may lie a-bed.
 848-1-2.

— Many a little, &c.—A Penny sav'd, &c.
 — Penny wise, &c.—'Tis need that makes
 the old wife trot. 725-2-3.

Providence. Furnishes materials, but ex-
 pects that we should work them up ourselves.
 175-2-2.

— Presumption in human criticism. A
 Jewish tradition. 339-1-4.

— Generous men called Stores of Provi-
 dence. 353-1-1, 2.

— Distribution of Gifts. *Essay* 464, p. 663;
 also 365-1-1.

— Human charity in reading misfortunes as
 Judgments. *Essay* 483, p. 690.

— Arguments for. 563-2-5. See also DE-
 SIGN IN NATURE.

— "No slumber seals the eye of Providence,
 Present to every action we commence."—
Stobæus. Motto to Essay 257.

Prudence. Supplies the want of every
 good.—*Juvenal. Motto to Essay* 225.

— The prudent still have fortune on their
 side.—*Motto to Essay* 293.

— Generally. *Essay* 293, p. 420.

Prudes. Prude-demolition at the She-
 romps' Club. 312-1-3.

— Other allusions. 141-1-2; 159-2-1; 200-2-1;
 300-2-2; 535-1-3.

Psalmanazar. An impostor. 27-1-411.

Psalms, The. XVI. v. 8-11. 674-2-3.
 — XIX. v. 1-3. Addison's Ode. 666-1.

— XXIII. Addison's translation.
 632-2-2, 6.

— C. (The old rooth). 295-1-5.

— CVII. Addison's Ode. *Essay* 489, p. 699.

— CXIV. Watt's Version. *Essay* 461,
 p. 660.

— CXXXIX. 580-1-4.
 — Church Tunes. 171-1-2; 297-1-5; 407-2-5.

Public Amusements. See AMUSEMENTS.

Public Credit. See CREDIT.

Public Houses. See BARMAIDS; INNS; TAVERNS.

Public Officials. See OFFICIALS.

Public Opinion. See OPINION.

Publication of False News. Proclamation against. 72-1-n4.

Publishers. Brought to the bar of the House of Commons. 637-1-n.

See also BUCKLEY; LEWIS; LINTOT; TONSON.

Puddings, Hasty. 167-2-2.

Puddings, Hogs. 387-1-6.

Puddings, Jack. Names for popular drolls in England. 79-1-5.

Puffendorf. 423-2-1.

Puffs, Newspaper. 530-1-n.

Pugilism and Pugilists. *Essay* 436, p. 625; also, 643-2-3.

Pulpit Cloth. 171-1-2.

Pultowa, Battle of. 202-2-4; 71-2-n,2.

Punch, The Droll. 26-2-1,2; 58-1-4; 545-2-1; 26-2-n.

Punctuality. Offenders against. *Essay* 448, p. 641.

Punishment. Offences which are too trivial for the chastisement of the Law, and too fantastical for the cognizance of the pulpit. 58-1-1.

— Careless measurement of degrees of offence. 394-1-1.

— Avoidance of excess. 152-2-3.

— Charitable construction of misfortune as. *Essay* 483, p. 690.

— *Hor. 1 Sat. iii. 117.*

— "Let rules be fix'd that may our rage contain,
And punish faults with a proportion'd pain,
And do not flay him who deserves alone
A whipping for the fault that he hath done."
— *Creech. Motto to Essay* 564.

— Heiress-hunters. 450-1-2.

— Corporal Punishment at Schools.

Essays 157, p. 229; 168, p. 244.

— Eternal Punishment. See HELL.

See also CRIME; JUDGMENTS.

Punning and Puns. Pun defined. A conceit arising from the use of two words that agree in the sound, but differ in the sense. 100-2-2.

— A species of false wit. 101-2-1.

— A string of them in *Paradise Lost*.

401-2-1,2; also 427-1-4.

— Immemorial privilege of the Johnians (Cambridge). 575-1-2.

Punning—continued.

— Antipathy to. 631-2-1; 104-2-2.

— Punning Club at Oxford. 31-1-2.

— An attempt of Addison's. 637-1-1.

— An unkind opinion of Puns. 718-2-1.

— Generally. *Essays* 60, p. 99; 396, p. 575; also, 97-1-2.

Puppet-shows. *Essays* 14, p. 24; 31, p. 51; also 131-2-4.

See also POWELL.

Purcell, Henry. Musical composer.

49-1-3; 49-2-4n.; 108-2-n.

Purgatory. Roman Catholic notions of.

243-1-3.

Puritans, The. Outcry against Wakes. 236-2-4.

— Story of a Saint of melancholy countenance. 705-2-2.

Purity. Fashion of ridiculing in man.

Essays 153, 154, p. 225.

— "Unusual sweetness purer joys inspires."
— *Virgil. Motto to Essay* 393.

See also CHASTITY.

Purl. A drink. 140-2-4; 459-1.

Purpose. Need of clear definition. 64-1-3,4.

— Maintain indifference to pleasure.

122-2-2.

— Sail by some compass. Live with some design. 174-2-4.

— No dallying with life after forty. 187-1-1.

— The pursuit of some laudable design, is Life. 212-2-1.

— Pursuit of Pleasure. The result. See PLEASURE.

See also AIM; END; OBJECT; DESIGN; AMBITION.

Pursuits. See CALLING; OCCUPATION.

Put, A. See WORDS.

Putney. 648-1-5.

Pygmalion's Statue. Another story of the kind. 341-1.

Pyramid Poems 95-1-n.

Pyramids, Egyptian. 599-1-2.

— China Ornaments. 113-1-4.

Pyrrhus. 109-2-2; 263-2-6; 346-2-4.

Pythagoras. Rule as to religious worship. 271-2-2.

— Transmigration of souls. 304-2-1; 500-2-1.

— The number Four. 317-2-3n.

— Discovery of Music. 487-2-2.

— His scholars' apprenticeship of silence. 782-1-6.

— Rule of nightly self-examination. 829-1-3.

Q.

Quackery. A clever impostor. 280-1-3.

— Credulity of the public. *Essays* 444, p. 635; 572, p. 812.

— Advertisements in the *Spectator*.

39-2-4; 902-2; 903-7; 904-3,8; 905.

Quadrant. Invention of the. 374-2-2

Quails. 166-2-2; 473-2-3.

Quakers. An uncommon type of Quakeress.

78-1-3.

— Quaker's adventure with a Recruiting Officer. *Essay* 132, p. 197.

— Letter from Hezekiah Broadbrim.

396-2-2.

— "The people called Quakers." 575-2-1.

Quakers—continued.

— Dress of the women. 879-1-2.

Qualifications. A quack-oculist stated in his bills that he had lost an eye in the wars. 635-2-2.

— Jack Anvil's Wife.

"She dictates to me in my own Business, sets me right in Point of Trade, and if I disagree with her about any of my Ships at Sea, wonders that I will dispute with her, when I know very well that her Great Grandfather was a Flag Officer." 430-2-2.

Quarrels. See DISPUTES.

Quarter Sessions. Sir Roger explains a passage in the Game Act. 6-1-1.

— Sir Roger promotes an address. 736-2-1.

Quarter-Staff. A challenge. 625-1-5.

Quean, A cot. 690-2-1.

Queen's dowry in Persia. 424-2-2.

Queens. The Rival. A play. 66-1-n.

— Mentioned in the *Spectator*. See ANNE; ARTEMISIA; BOLEYN; ELIZABETH; EMMA; MARY.

Questions and Commands. A Game. 711-2-4; 718-1-2.

Quillet, Claude. A French writer. 41-1-in.

Quintilian. Observance of the distinction between Puns and true wit. 100-2-1.

Quintilian—continued.

— Against corporal punishment of children. 241-2-3.

— Sketch of him in Pope's *Essay* on Criticism. 361-2-2.

— Letter from Pliny to him. 420-1-2.

— On education at Public Schools. 452-2-3.

— A true critic. 837-1-2.

Quixote, Don. Patron of the Fringe-Glove Club. 51-1-2.

— Can give more relief to a heavy heart than Plutarch or Seneca. 238-2-3.

— More effectual than the philosophers in curing the extravagances of love. 326-1-4.

— Translation by Motteux. 414-2-2n.

— Minor allusions. 81-1-1; 354-2-2; 701-1-1.

Quoits. Played in the Indians' Heaven. 92-2-1.

Quorum, The. 737-1-1; 793-2-2; 800-1-4.

Quotations. It is no small satisfaction that he produces the authority of the wisest men of the best age of the world to strengthen his opinion. 174-2-3.

— Addison on the choice and use of mottoes. 361-2-2 to 5.

— I am wonderfully pleased when I meet with any passage in an old Greek or Latin author, that is not blown upon. 663-2-4.

— The Ladies and Greek. 359-1-5; 424-2-4.

R.

Rabelais. His ruse to get to Paris. 406-1-9.

— Translation by Motteux. 414-2-2n.

Race of Mankind. Meaning of the expression. 451-1-n.

Racine. Great in thought as well as in expression. 65-2-2.

— Phillips' Distrest Mother, an adaptation of Andromache. 416-2.

— Subject of lament at Will's. 584-1-6.

Racing-horse. A meeting at Colleshill Heath. 252-2-2.

See also JOCKEYS.

Radcliffe, Dr. John. Founder of the library of that name. 671-1-n.

Raillery. See BUTTS; RIDICULE.

Rainbow. Beauty of the. 600-1-1.

Rakes. Death of old age at five-and-twenty. 818-1-1.

See also IMMORALITY; SEDUCTION.

Raleigh (Rawleigh), Sir Walter. His opinion of women. 726-1-2.

— His property in Ireland. 247-1-n.

Rambler, The (paper). 444-2-n.

Ramillie Cock, The. 194-2-4.

Ramillies, Battle of. 441-1-2.

Rams. Instinct in the young. 184-1-2.

— The expression, "Milking a Ram."

206-1-1.

— "The Black Ram." An old custom.

Essays 614, p. 861; 620, p. 870.

Ramsey, William. Writer of a treatise on Astrology. 825-2-3.

Rancour. See HATRED; ILL-NATURE; MALICE.

Rank. Its merits, duties, and vanities.

Essay 219, p. 314.

— Prevalence of unhappy distinctions in England. 506-1.

— Addison's satire on precedence in the world of letters. *Essay* 529, p. 752.

See also DISTINCTION; HONOURS; SUPERIORITY; TITLES.

Raphael. Mention in Addison's Vision of Painters. 134-2-2.

— Mortality of his and other painters' works.

242-2-6.

— Criticism of his pictures at Hampton Court. 324-1-1.

— Dorigny's engravings of his cartoons.

324-2-2n.

— Steele's criticism. *Essay* 244, p. 347.

— Picture of St. Paul preaching at Athens.

588-2-1.

— Unanimity in commendation of his works.

669-1-3.

— His indebtedness to Da Vinci. 788-1-1.

Rapin, René. Reflections on Aristotle's Poesie. Rymer's translation. 382-1-n.

— Dryden's high opinion of his work. 382-2-n.

— Professor Morley's biographical note.

418-1-n.

Rattling Clubs. 878-1-6.

Razor-strops. Inventor of. 616-2-1;

725-2-3.

- Read, Sir William.** An advertising surgeon. 674-2-4; 778-1-2n.
- Read, Lady.** Carried on his practice after his death. 778-1-n.
- Reading.** Segrais' classification of readers. 103-1-2.
- Addison's "accidental readings." 136-2-1.
 - The best occupation for vacant spaces of time. 148-1-7.
 - Addison fond of Natural History. 182-1-4.
 - At meals. 209-1-1.
 - Addison's endeavour to captivate all tastes. *Essay* 179, p. 261.
 - Pleasures of reading histories of nations and ages. 301-2-2.
 - Low standard of modern taste in wit. 320-2-6.
 - Seneca's habit of epitomising. 457-2-4.
 - Steele's absence of method. 701-2-4.
 - Popular taste. Inferences from. 715-2-1.
 - Men with good noses for innuendoes. *Essay* 568, p. 807.
 - Reading aloud in solitude. 819-1-2.
 - "Constant Reader" of the newspaper. 860-2-2.
 - Cultivation of Fine Taste. *Essay* 409, p. 590.
 - Reading in public. The art of. *Essay* 147, p. 217.
 - "To banish anxious thoughts and quiet pain, Read Homer's frogs, or my more trifling strain."—*Martial. Motto to Essay* 433.
 - "Truth captivates with unborrowed Charms, and whatever hath once given Satisfaction will always do it: In all which they have manifestly the Advantage of us, who are so much govern'd by sickly and changeable Appetites, that we can with the greatest Coldness behold the stupendous Displays of Omnipotence, and be in Transports at the puny Essays of humane Skill; throw aside Speculations of the sublimest Nature and vastest Importance into some obscure Corner of the Mind, to make Room for new Notions of no Consequence at all; are even tired of Health, because not enlivened with alternate Pain, and prefer the first Reading of an indifferent Author, to the second or third Perusal of one whose Merit and Reputation are established." 873-2-2.
- Realism in Art.** 324-1-1.
- Realists, The.** 341-2-n.
- Reality of the Future.** 323-1-5.
- Reason and Reasoning.** Polishing the understanding and neglecting manners.
- Its everlasting Rules. 122-2-2; 46-2-3.
 - "Struggles of unimproved reason." 124-2-3.
 - Personified in Homer's Pallas. 267-1-2.
 - Reason and the Passions. *Pope's Essay* 408, p. 589.
 - Its power compared with those of the Imagination. 606-1-2.
 - We see a little, presume a little, and so jump to a conclusion. 874-1-1.

Reason—continued.

- In animals. *See* ANIMALS; INSTINCT.
 - *Juv. Sat. x. 1.*
 - "Look round the habitable world, how few Know their own good, or, knowing it, pursue? How rarely reason guides the stubborn choice, Prompts the fond wish, or lifts the suppliant voice."
 - *Dryden, Johnson, &c. Motto to Essay* 207.
 - *See also* ARGUMENT; MIND; UNDERSTANDING.
- Rebuke.** The Quaker and the Recruiting-Officer. *Essay* 132, p. 197.
- Want of tact in old people. 420-1-5.
 - The Pope and the Priest. 709-2-3.
 - Locke and the noblemen. 759-1.
- Rebuses.** 96-2-3; 97-1; 104-2-1.
- Receipts,** Countess of Kent's. 146-1-3.
- Rechteren, Count.** An international dispute. *Essay* 481, p. 688.
- Recitation.** Teaching at schools, 330-1-1.
- Recommendation,** Letters of. *Essay* 493, p. 704; *also*, 316-2-4.
- Recreation.** *See* AMUSEMENT.
- Recrimination.** *See* DETRACTION, 518.
- Recruiting.** The Captain and the Quaker. *Essay* 132, p. 197.
- Reflection.** *See* RETROSPECTION.
- Reform.** The true mode of. 29-1-1.
- Reformation of Character.** Difficulty of. *Essay* 260, p. 371.
- A story. *Essay* 375, p. 548.
 - A wife's success with a husband. 434-2-2.
 - Possible in the most degraded. 374-1-5.
- Reformers,** The Society of. 866-2-6.
- Register,** Family. 859-2-2.
- Rein-deer.** A Lapland Love-song. 587-2-3.
- Reliance, Self.** *See* SELF.
- Religio Medici.** 259-2-2; 696-2-5.
- Religion.**
- (A.) *Arguments for, and persuasives to.*
 - (B.) *Shams and false notions of.*
 - (C.) *Miscellaneous.*
 - (A.) ARGUMENTS FOR, AND PERSUASIVES TO.
 - Man's need of it. *Essays* 441, p. 631; 575, p. 816.
 - Only constant source of comfort and hope. 15-2-5.
 - Only protection against superstitious fears. 23-1-1.
 - Pleasures of communion with God. 147-2-2.
 - Its beneficent influence. 322-2-2.
 - The only remover of discontent. 816-2-2 to 4.
 - Satisfaction to be found only in God. 519-1-4.
 - Ultimate end of man, the enjoyment of God. 884-2-2.
 - Enlarges hope and increases happiness. 674-1-4 to 6.
 - Necessity of atonement. *Essay* 513, p. 729.

Religion—continued.

- Its comfort and stay. *Essay* 615, *p.* 862;
also, 122-2-2.
- Man's debt of gratitude to God. *Essay*
453, *p.* 648.
- An invitation to. 213-1-3.
- God, the only just judge of men. *Essay*
257, *p.* 367.
- Sherlock's discourse on Death recom-
mended. 415-2-4.
- Generally. *Essays* 186, *p.* 270; 459, *p.*
656; 465, *p.* 665.

(B.) SHAMS AND FALSE NOTIONS.

- Intolerance and Bigotry. *See* PERSE-
CUTION.
- Just enough religion to make us hate.
657-2-1.
- A sermon popgun. 78-1-3.
- Hollow formality. 83-1-1.
- Pause at cards for prayer. 128-1-1.
- Inconstancy of views. 236-2-5, 6.
- Ostentation. 516-2-3.
- Subordinating it to another purpose.
347-1-4.
- Interpreting misfortunes of others as
judgments. *Essay* 483, *p.* 690.

(C.) MISCELLANEOUS.

- Place in Education. 422-2-1.
 - Cheerfulness in. *Essay* 381, *p.* 566; also,
556-1-6.
 - The Comely and the Repulsive. *Essay*
494, *p.* 705; also, 420-1-3; 434-1-1.
 - "Is left to us silly women." 288-1-2.
 - Enthusiasm in. *Essay* 201, *p.* 290; also,
475-1-3.
 - Intentions and actions. *Essay* 213, *p.*
306.
 - Vindication of distribution of gifts of
Providence. 664-2-2.
 - Cowardly shame of. 655-2-5; 656-1.
 - Its business to regulate, not to exting-
uish, Passions. 322-2-1.
 - By philosophers, called Virtue; by men
of the world, Honour. 346-2-1.
 - Rites and Ceremonies. Jewish and
Roman Catholic. 307-1-4, 5.
 - Sunday service in a Village Church.
Essay 112, *p.* 171.
 - "Present state of Religion." Reports
of Convocation. 905-3.
 - Dr. Scott's "Christian Life." A strong
commendation. 641-1-1.
 - Evremond's "Sur la Religion." 307-2-n.
 - Moderation leading in Religion. 9-2-2.
 - Generally. *Essays* 201, *p.* 290; 213,
p. 306; 571, *p.* 810.
- See also* ACT OF TOLERATION; ACT OF
UNIFORMITY; ANABAPTISTS; ATHEISM;
BAPTISM; BIBLE; BIGOTRY; CAL-
VINISTS; CARDINALS; CARMELITES;
CATHOLIC; CHAPLAINS; CHRIST;
CHRISTIANITY; CHURCH; CHURCHES;
CLERGY; CRUCIFIXION; CURATES;
DAY OF JUDGMENT; DISSENTERS;
ECCLESIASTICAL; ERASMUS; FAITH;
FRIDAY, GOOD; FRIENDS; GOD; GOOD
FRIDAY; HEAVEN; HELL; HERETICS;
HYMNS; IMMORTALITY; INFIDELITY;
JESUITS; JEWS; JUDGMENT, DAY OF;

KORAN; MAHOMETANS; MESSIAH;
MISSIONARIES; MONKS; MORALITY;
MUSIC; NONCONFORMISTS; NUNS;
PARSONS; PERSECUTION; POPE;
POPEY; PRAYER; PREACHERS; PRO-
TESTANTS; PULPIT; PURITANS;
QUAKERS; REVELATION; ROMAN
CATHOLIC; SALVATION; SERMONS;
SOUL; SPIRITUALITY; TOLERATION;
UNIFORMITY.

Remoteness. Not an argument for un-
reality. 323-1-5.

Renegado. Story of a treacherous man
and an unfaithful wife. 286-2-5, 6.

Reparation. *See* APOLOGISING.

Republic of Amazons. *Essays* 433, *p.*
622; 434, *p.* 623.

Republic of Males. *Essays* 433, *p.* 622;
434, *p.* 623.

Republic of Letters. *Essay* 529, *p.* 752.

Republicans in England. 387-2-3;
525-2-2.

Reputation. Take no care of the conse-
quences of well-designed actions. 10-1-2.

- Seeking it in a low direction. 13-2-1.
- A species of Fame. *Essay* 218, *p.* 313.
- Silence sometimes more proper than
attack. *Essay* 262, *p.* 374.

— Scandalous and impertinent invasions of.
Essay 439, *p.* 629.

— Slanderers are of the nature of murderers.
646-2-2.

— Women's. *Essay* 390, *p.* 567; also,
769-1-1.

— "When his name is up he may lie a-bed."
848-1-2.

See also CALUMNY; CENSURE; DETRACT-
TION; FAME; GLORY; PRAISE.

Resentment. Parents towards children.
Essay 181, *p.* 264.

See also ANGER; ENEMIES; FORGIVE-
NESS; REVENGE.

Resignation. *Essays* 312, *p.* 450; 558,
559, *p.* 796.

See also PATIENCE.

Resoluteness. Obstinacy a form of it.

— "The Intrepidity of a just good Man is
so nobly set forth by Horace, that it cannot
be too often repeated.

*'The Man resolv'd and steady to his
Trust,*

Inflexible to Ill, and obstinately just,

May the rude Rabble's Insolence despise,

*Their senseless Clamours and tumultuous
Cries;*

The Tyrant's Fierceness he beguiles,

*And the stern Brow, and the harsh Voice
defies,*

And with superior Greatness smiles.

*'Not the rough Whirlwind, that deforms
Adria's black Gulf, and vexes it with
Storms,*

The stubborn Virtue of his Soul can move;

Not the Red Arm of angry Jove,

That flings the Thunder from the Sky,

*And gives it Rage to roar, and Strength to
fly.*

'Should the whole Frame of Nature
round him break,
In Ruin and Confusion hurl'd,
He, unconcern'd would hear the mighty
Crack,
And stand secure amidst a falling World.'" 863-1-2.

— *Hor. 2 Sat. vii.* 85.

"He, Sir, is proof to grandeur, pride, or
pelf,
And, greater still, he's master of himself;
Not to and fro, by fears and factions hurl'd.
But loose to all the interests of the world:
And while the world turns round, entire and
whole,
He keeps the sacred tenor of his soul."

Pitt. Motto to Essay 480.

— *Hor. 4 Od. ix.* 47.

"Who spend their treasure freely, as 'twas
given
By the large bounty of indulgent Heaven:
Who in a fixt unalterable state
Smile at the doubtful tide of fate,
And scorn alike her friendship and her
hate:
Who poison less than falsehood fear,
Loath to purchase life so dear;
But kindly for their friend embrace cold
death,
And seal their country's love with their
departing breath."

— *Stepney. Motto to Essay 615.*

Resolutions. Procrastination in acting on.
780-2-3.

Respect. The Love of. *See* DISTINCTION;
REPUTATION.

— Of Self. 303-1-2.

— Of Age. *See* OLD AGE.

Restoration of the Stuarts. Petitions
of Place-seekers. *Essay 629, p.* 876.

Restorer, The. A paper. 444-2-n.

Resurrection of the Dead. 234-2-n.;
242-2-3.

See also IMMORTALITY.

Retirement from the World. 665-2-4.
See also SOLITUDE.

Retorts. "In a Word, a Man might reply
to one of these Comforters, as Augustus did
to his Friend who advised him not to grieve
for the Death of a Person whom he loved,
because his Grief could not fetch him again:
It is for that very Reason, said the Emperor,
that I grieve." 816-2-2.

— "DEAR OLIVIA.—It is but this Moment
I have had the Happiness of knowing to
whom I am obliged for the Present I re-
ceived the second of April. I am heartily
sorry it did not come to Hand the Day
before; for I can't but think it very hard
upon People to lose their Jest, that offer at
one but once a Year. I congratulate my self
however upon the Earnest given me of some-
thing further intended in my Favour, for I
am told, that the Man who is thought worthy
by a Lady to make a Fool of, stands fair
enough in her Opinion to become one Day
her Husband. Till such time as I have the

Honour of being sworn, I take Leave to sub-
scribe my self, Dear Olivia, Your Fool Elect,
NICODEMUNIO." 622-1-3.

— "A Lewd young Fellow seeing an aged
Hermit go by him barefoot, Father, says he,
you are in a very miserable Condition if there
is not another World. True, Son, said the
Hermit; but what is thy Condition if there
is?" 816-2-5.

Retribution. An interesting Jewish tra-
dition of Moses. 339-2-2.

— The drunken weaver and the lottery
ticket. 345-2-2.

— Charles the Bold's punishment of an
infamous Governor. *Essay 491, p.* 701.

Retrospection. Reflections of the wise
and the foolish compared. 149-2-6.

— Actions to be such as will bear it.

— Excessive indulgence in. *Essay 374,*
p. 547.

— Lost opportunities. 787-2-1.

— An old roué's review of his career. *Essay*
260, p. 371.

— *Mart. Epig. xxiii.* 10.

"The present joys of life we doubly taste,
By looking back with pleasure to the past."
Motto to Essay 94.

— *Lucan, ii.* 57.

"He reckon'd not the past, while aught
remain'd
Great to be done, or mighty to be gain'd."

— *Roué. Motto to Essay 374.*

Revelation, Divine. *Essay 459, p.* 656;
also, 755-2-2.

Revelations, Book of. Mede's work on.
146-1-2.

Revenge. Existence of the passion in
animals. 184-1-1.

— Greatness of foregoing an opportunity
of. 518-1-2.

— Story of a Spanish lady and an infamous
man. 858-2-3,4.

— The Comical Revenge. A play. 75-1-2n.

See also ANGER; ENEMIES; FORGIVE-
NESS; RESENTMENT.

Reverie. *See* CASTLES-IN-THE-AIR.

Reviews (Monthly) of Literature. 655-1-2.

Reward(s). For saving life. Roman cus-
tom. 529-2-1.

— God, the only just appraiser of men's
actions. 368-1-2; 368-2-2,3.

— "The same hand that sow'd shall reap
the field." 553-2.

— Petitions of Place-seekers. *Essay 629,*
p. 876.

See also DISTRIBUTION (OF GOOD AND
EVIL).

Rhapsody, The. A paper. 444-2-n.

Rheni, Guido. Mention in Addison's Dream
of Pictures. 134-2-2.

Rhetoric. Its place in Milton's scheme of
education. 428-1-n.

— "Known by her thunderbolt." 105-1-4.

See also ORATORY.

Rhinoceros. "Playing the rhinoceros."
395-1-5.

Rhyme. Tendency to, a necessary qualification of a lover. 51-2-1.

— Tricks in. Anagrams, &c. *Essay* 60, p. 97.
— Requirements easier than those of Blank verse. 410-1-3.

— Double rhymes. 104-2-1.
— Doggerel. 99-2-2; 101-2-1; 202-1-3.

— *Hor. 2 Ep. ii.* 102. *Imitated.*

"Much do I suffer, much, to keep in peace
This jealous, waspish, wrong-headed rhyming
race."—*Pope.*

— *Hor. 2 Ep. i.* 208. *Imitated.*

"Yet lest you think I rally more than teach,
Or praise, malignant, arts I cannot reach,
Let me for once presume t' instruct the times,
To know the poet from the man of rhymes;
'Tis he, who gives my breast a thousand
pains,
Can make me feel each passion that he
feigns;
Enrage, compose, with more than magic art,
With pity, and with terror, tear my heart;
And snatch me o'er the earth, or through the
air,
To Thebes, to Athens, when he will, and
where."—*Pope. Mottoes to Essays* 39, 40.

— *Hor. 2 Ep. i.* 117.
— "Those who cannot write, and those
who can.

All rhyme, and scrawl, and scribble to a
man."—*Pope. Motto to Essay* 442.
See also POETRY; VERSE; BOUTS RIMÉS.

Rhynsaunt. Story of an infamous wretch
and his punishment. *Essay* 491, p. 701.

Rich, Christopher. (Kit Crotchet.) 13-1-2;
60-2-3; 360-2-n.

Rich, The. Ladies' opinion of rich lovers.
207-2-5; 215-1-5.

— Influence of their example. 171-2-6.

— Their insolence and selfishness. *Essay*
294, p. 422.

— Parental affection stronger among the
poor. 644-2-1.

— Their faults less open than those of the
poor. 664-1-1.

— Duty of Charity. *Essay* 474, p. 674.

— "These make up the Crowd or Vulgar
of the Rich, and fill up the Lumber of human
Race, without Beneficence towards those be-
low them, or Respect towards those above
them; and lead a despicable, independent
and useless Life, without Sense of the Laws of
Kindness, Good-nature, mutual Offices, and
the elegant Satisfaction which flow from
Reason and Virtue." 220-1-3.

— "*Quid, quod materiam præbet causasque
jocorum
Omnibus hic idem? si sæda et scissa lacerna,
Si toga sordidula est, et rupta calceus alter
Pelle patet, vel si consuto vulnere crassum
Atque recens linam ostendit non una Cica-
trix.*"—*Juv. Sat.* 3.

— "Add, that the Rich have still a Gibe in
Store,
And will be monstrous witty on the Poor;

*For the torn Surtout and the tatter'd Vest,
The Wretch and all his Wardrobe are a
Jest:*

*The greasie Gown sully'd with often turning,
Gives a good Hint to say the Man's in
Mourning;*

*Or if the Shoe be rift, or Patch is put,
He's wounded! see the Plaister on his Foot."*

Dryd.

"'Tis on this Occasion that he afterwards
adds the Reflections which I have chosen for
my Motto.

*'Want is the Scorn of every wealthy Fool,
And Wit in Rags is turn'd to Ridicule.'*"

—Dryd. 221-1-2.

— The man who is always fortunate cannot
easily have much reverence for virtue.

Motto to Essay 294.

— *Hor. 4 Od. ix.* 45.

"Believe not those that lands possess,
And shining heaps of useless ore,
The only lords of happiness;

But rather those that know
For what kind fates bestow,
And have the heart to use the store
That have the generous skill to bear
The hated weight of poverty."

—*Crech. Motto to Essay* 574.

See also CHARITY; GENEROSITY; LIBER-
ALITY; RICHES; WEALTH.

Richelieu, Cardinal. Regarded ill-success
and imprudence as the same thing. 420-2-5.

— Made France the terror of Europe.
439-2-3.

Riches. The reward not worth the trouble of
pursuit. 46-2-1.

— Effect of the knowledge of future inheri-
tance. *Essay* 123, p. 186.

— Application not possession the test of
merit. 274-1-1.

— Do not produce good affections. 278-2-1.

— There is seldom sense in high fortune.
280-2-3.

— Superiority it confers is purely circum-
stantial. 314-1-4, 5.

— The art of pleasing,—Be rich. 402-2-4.

— The art of growing rich. *Essay* 283,
p. 405.

— Poverty and Riches correspond in some
minds with Guilt and Innocence. 422-2-1.

— An exhortation to Charity. *Essay* 294,
p. 422.

— Poverty, Competence, and Riches com-
pared. *Essay* 464, p. 663.

— Vice is covered by wealth, Virtue by
Poverty. 664-1-1.

— Brain may purchase Riches, but not
Riches, Brain. 743-1-1.

— Absorbing nature of the pursuit. 780-2-3.

— With some, is only a splendid poverty.
816-1-1.

— *Virg. Æn. iii.* 56.

"O cursed hunger of pernicious gold!
What bands of faith can impious lucre hold."

—*Dryden. Motto to Essay* 426.

— *Hor. 4 Od. ix.* 47.

"Who spend their treasure freely, as 'twas
given
By the large bounty of indulgent Heaven:

- Who in a fix unalterable state
Smile at the doubtful tide of fate,
And scorn alike her friendship and her hate:
Who poison less than falsehood fear,
Loath to purchase life so dear;
But kindly for their friend embrace cold
death,
And seal their country's love with their
departing breath."
— *Stepney. Motto to Essay* 615.
See also BENEVOLENCE; POVERTY; RICH
(THE).
- Richmond** (Surrey). 245-1-6; 245-2-n.;
649-2-6.
- Richmond** (Yorks.). 231-1-2.
- Rickets**. A cause of. 350-2-2.
- Riddles**. See CONUNDRUMS.
- Ridicule**. Malignity and danger of em-
ploying against persons. *Essay* 23, p. 40.
— Of mean dress, and poverty. 221-1-1 to 5.
— Springs from those who have nothing
beautiful in themselves. 302-2-4.
— Its legitimate uses. 326-1-4; 354-1-6;
638-1-2.
— Generally directed, by little, ungenerous
minds against everything that is praise-
worthy. 354-1-4 to 6.
— A test of propriety of use. 639-1-1.
— Popular relish of detraction. *Essay* 262,
p. 374.
See also BURLESQUE; CARICATURES;
CRITICISM; DETRACTION; FAULT-
FINDING; ILL-NATURE; LAMPOONS;
RAILLERY.
- Riding**. Its value as an exercise. 176-1-2.
— Ladies' costumes attacked. *Essays* 104,
p. 160; 435, p. 624; also, 482-2-7; and
695-1-6.
— Description of a Riding-Habit. 904-7.
- Ridware**, Staffordshire. 853-2-6.
- Right Divine** of Kings. *Essay* 384, p. 559.
- Rinaldo and Armida**. See OPERAS.
- Ring** (The), Hyde Park. 119-1-1; 141-1-2;
551-2-10.
- Ring, Wedding**. 142-1-1.
- Rising, Hours of**. Spectator at his
coffee-house at 6 A.M. 81-2-2.
- Ritual**, Religious. 291-1-7; 291-2; 307-1-4, 5;
307-2-1, 2.
- Rivalry and Rivals**. Competition for
wealth and power. 847-1-2; 816-1-1.
— Love. Country and Town gentlemen.
343-1-2.
— Story of two preachers. 317-1-2.
— Tragic story of two negroes, friends and
rivals. 310-1-2.
— In dress. Story of Bussy d'Amboise.
669-1-5.
— Love affair. Story of Will Trap and
Jack Stint. 642-1-3, 4.
— Rival beauties. Mother and daughter.
Essay 91, p. 145.
— Rival beauties. Story of Phillis and
Brunetta. *Essay* 80, p. 128.
— Rival Queens. A play. 66-1-n.
— "Those are hated that excel the rest."
Motto to Essay 552
- River, The New**. 12-1-3; 841-2-4.
- Rivers**, Colonel. Letter from his dying
wife. 295-2-3.
- Robin's Coffee-House**. 651-1-2.
- Rochester, Bishops of**. See PEARCE;
SPRAT.
- Rochester, Earl of**. Satires on Edward
Howard's poems and plays. 72-2-n.
— His character drawn in Etherege's *Man
of Mode*. 106-2-n.
— Imitations of Horace. 145-1-n.; 580-2-n.
— His poem on Nothing. 440-2-5.
— Prof. Morley's biographical note. 6-1-n.
— Other allusions. 6-1-1; 140-1-2.
- Roderick**, Dr. Charles. Head Master of
Eton. 245-1-2n.
- Roman Catholic Church**. Addison's
opinion of it. 291-1-7; 291-2-1 to 4; 307-1-5.
— St. Evremond's defence. 307-1-5;
307-2-n.
— Index Expurgatorius. 636-1-n.
— Massacres in Ireland. 734-2-2.
See also CARDINALS; DOMINICANS; IG-
NATIUS; INDULGENCES; JESUITS;
MONKS; NUNS; POPE; POPE; POPES;
TRAPPISTS; VATICAN.
- Romances**. Leonora's collection. *Essay*
37, p. 61.
— Calprenède's. 123-1-n.
— Scudery's. 344-1-5.
— Small-pox and Constasy in Love.
Essay 306, p. 441.
— The rich widow and the prisoner.
132-1-n.
See also NOVELS; STORIES; TALES.
- Rome**. Women. Their patriotism. Funeral
orations. 132-1-1.
— Public Games. 236-1-5.
— Jus trium liberorum. 293-1-8.
— Defects of the Consular system. 412-2-3.
— Parents' part in education. 451-2-5.
— Beauty of the Pantheon. 599-2-2.
— Augustus' speech to Bachelors on Celi-
bacy. 751-2-2.
— Reflections on the decline and fall.
90-2-2; 216-2-2; 413-2-1.
— Echar'd's Roman History. 751-2-2.
— Roman remains near Woodstock.
524-1-2n.
— Verses on a display of fireworks at
St. Peter's. 864-2-3.
See also AUGUSTUS; CÆSAR; LATIN;
ROMAN CATHOLIC.
- Romps**. The Club of. *Essay* 217, p. 312;
167-2-3; 667-1-3.
- Rooks**. Their noise, a kind of natural
prayer. 168-2-1, 2.
- Rope-dancers**. 49-1-1; 209-1-3; 369-2-2n.;
487-1-3.
- Rosamond**. An Opera-Libretto by Addi-
son. 370-1-n.
— Rosamond's Bower, 403-2-6. Pond,
449-2-1.
- Roscius**. The actor. 769-1-3; 770-2-1.
- Roscommon**, Lord. 75-1-n.; 261-2-n.;
362-2-n.; 382-2-n.; 485-1-5.

- Rose Tavern**, London. 6-2-1n.; 60-1-1.
- Rosicrucians**. Story of Rosicrucius and the Sepulchre. 554-1-5.
— A talk with one. 815-2-2.
— Professor Morley's Historical Note. 554-1-1-n.
- Rotherham, Miss**. 441-1-n.
- Roué**, Reflections of an old. *Essay* 260, p. 371.
- Round-House (The)**, London. 266-1-1; 266-2-3.
- Rounds**, Cheshire. 163-2-n.
- Rowdies, Street**. *Essays* 324, p. 470; 352, p. 482.
See also MOHOCKS.
- Rowe, Nicholas**. Dramatist. 67-1-n.
- Rowley, John**. Proposal for new pair of globes. 785-1-3.
- Royal Exchange**, London. *Essay* 69, p. 112; also, 203-2-4; 227-2-2; 634-2-3; 725-1-1, 2.
- Royal Prerogative of Pardon**. 803-2-4.
- Royal Proclamation**. Suppression of the Mohocks. 471-2-n.
- Royal Progress**. A Poem. *Essay* 620, p. 867.
- Royal Society**, London. A suggestion from Addison. 184-2-4.
— Origin of. 374-2-2n.
— Sir Paul Rycant, a Fellow. 500-1-n.
— Dr. Plot, one of the Secretaries. 639-1-n.
— Another allusion. 327-2-4.
- Rubens**. Mention in Addison's dream of pictures. 134-2-2.
- Rudeness**. To women. *Essay* 155, p. 227; also, 345-1-2.
— In the streets. 517-2; 634-2-4.
— Generally. *Essay* 148, p. 218.
See also BEHAVIOUR; IMPUDENCE; STARERS; TRAVELLING.
- Rudlow**, Staffordshire. 854-1-2; 184-2-1.
- Rules**. Stories of example more efficacious than precept. 429-2-3.
— "Mad by rule."—*Horace*.
Motto to Essay 398.
— Men above rule in art. 406-2-7.
— Contraction of desires to circumstances. 278-1-2.
— Fine taste in Letters. 590-2-3.
— Self-estimation. 579-1-7.
— Conversation with men of power. 402-2-2]
— Salutations and other civilities. 371-1-1.
— Judgment of friends. 297-2-2.
— Management of argument in conversation. 285-2-2.
— Eating and Drinking. 282-2-3.
— Praise not but as nature prompts. 14-2-2.
— Attention to custom. 639-2-2.
— Living by Rules of Reason. 46-2-3; 122-2-2.
See also CONDUCT; FAITH; LAWS; LIFE; MAXIMS.
- Rumour**. Reckless circulation of injurious tales. *Essay* 218, p. 313.
See also CALUMNY; DETRACTION; SCANDAL.
- Ruses**. *See* STRATAGEMS.
- Russia**. Sketch of Peter the Great. *Essay* 139, p. 206.
— The language likened to a nettle. 651-2-3.
— Minor allusions. 112-2-2; 202-2-4.
- Rycant, Sir Paul**. 500-1-2n.
- Rymer, Mr.** Translation of Rapin's work on Aristotle. 382-1-n.
- Ryswick**, Peace of. 262-2-3.

S.

- S, The letter**. Its prominence in the English language. 201-2-6.
- Sacheverell, Dr**. 62-2; 94-1-2n.
- Sack-posset**, 93-1-4; 346-1-1.
- Safety**. The pleasures of. 603-2-2.
- Sailors**. Story of an encounter with a French privateer. 510-1-3.
— Sir Roger's friendship for those with wooden-legs. 558-2-1.
- St. Albans**. *See* ALBANS.
- St. Ann's, Soho**. *See* LONDON.
- St. Anne's Lane**. *See* ANNE.
- St. Asaph**. *See* FLEETWOOD.
- St. Bartholomew's Hospital**. *See* BARTHOLOMEW'S.
- St. Bride's Church**. *See* BRIDE'S.
- St. Christopher's Island**. *See* CHRISTOPHERS.
- St. Clement's Church**. *See* CLEMENT'S.
- St. Dunstan's Church**. *See* LONDON.
- St. Evremont**. *See* EVREMONT.
- St. Francis**. A story of. 348-2-2.
- St. Giles-in-the-Fields**. *See* LONDON.
- St. Gregory**. *See* GREGORY.
- St. James', London**. *See* LONDON.
- St. James' Church**. *See* LONDON.
- St. James'**, Westminster. *See* LONDON.
- St. James'**, Garlick Hill. *See* LONDON.
- St. James' Coffee House**. *See* COFFEE-HOUSES.
- St. James' Park**. 167-1-n.; 363-2-2.
- St. John, Henry**. Viscount Bolingbroke. 636-2-n
- St. John Street**. 377-2-2.
- St. John's College**, Cambridge. *See* CAMBRIDGE.
- St. John's College**, Oxford. 31-1-2.
- St. Luke**. A legend of. 790-2-3.
- St. Martin's-in-the-Fields**. 439-1-2.
- St. Martin's Lane**. 650-1-3.
- St. Mauro Island**. 325-1-4.
- St. Pancras**. 648-1-3; 766-2-2.
- St. Paul**. *See* PAUL.
- St. Paul's Cathedral**. *See* LONDON.
- St. Paul's Churchyard**. *See* LONDON.
- St. Paul's**, Covent Garden. *See* LONDON.

- St. Peter.** A painting at Hampton Court. 324-2-1.
St. Peter's Poor, London. 902-1.
St. Peter's, Rome. 291-2-2.
St. Quentin (France). Birthplace of Dorigny. 324-2-n.
St. Thomas. Painting at Hampton Court. 324-2-1.
St. Thomas', Southwark. 641-1-n.
Saints, Gloomy. *Essay* 494, *p.* 705.
Salamander Women. *Essay* 198, *p.* 286; also, 404-1-1.
Sale of Women in Persia. *Essay* 511, *p.* 727.
Salisbury. 194-2-5.
Sallust. 246-2-6; 591-1-3; 365-1-2.
Salmon's, Mrs., Waxworks. 48-1-5n.; 52-1-2n.; 856-1-2.
Salt. Superstition as to the spilling of. 15-1-1.
Salutation. Sir Roger's custom of greeting strangers. 558-2-3.
 — "How do you do?" observations of Bantam's ambassador. 796-1-2.
 — Greetings at Church. 659-1-2.
 — At Church, and generally. *Essay* 259, *p.* 371.
 — Of ladies by strangers. 316-1-5.
Salvation. Possible for a virtuous infidel but not for a vicious believer. 656-2-8.
Salves. 363-2-1; 478-2-1.
Sammonicus, Serenus. 317-2-n.
Samson Agonistes. Milton's Poem. 676-1-2.
Sanctimoniousness. 516-2-3; 579-1-7.
Sanctorius. A physician. 43-2-3n.
Sanguineness. See ANTICIPATION; CASTLES-IN-THE-AIR; EXPECTATIONS; HOPE.
Sapphira Danvelt. Story of a villain's crime and punishment. *Essay* 491, *p.* 701.
Sappho. *Essays* 223, *p.* 319; 229, *p.* 328; 233, *p.* 333.
Saracen's Head. Sir Roger and the Inn-sign. 186-1-3.
Sarasin, J. F. 99-1-7; 99-2-n.
Satire. Smiles on face; dagger under garment. 105-1-4.
 — Dryden's *Essay* on. 61-2-n.; 62-1-n.
 — Direction against Persons. Addison's aversion to. *Essay* 355, *p.* 518.
 — Fate of Boccalini. 419-1n.
 — Satirical people. *Essay* 422, *p.* 608.
 — Its malicious origin, and generally. *Essay* 23, *p.* 40.
 — Oldham's *Satire* on the Jesuits. 31-2-n.
 — Simonides' *Satire* on Women. *Essay* 209, *p.* 301.
 — Addison's *Satire* on Widows. *Essay* 561, *p.* 799.
 — Addison's on Annotators. *Essay* 470, *p.* 672.
 — "I ne'er in gall dipp'd my envenom'd pen,
 Nor branded the bold front of shameless men."—*Ovid.* *Motto* to *Essay* 355.
 See also LAMPOONS.
Satisfaction. Cæsar satisfied with his share of Life. 367-1-1.
 — Not to be found in Fame. 367-2-2.

Satisfaction—continued.

- In not being alone in trouble. 715-1-1.
 — Man's craving for Novelty. *Essay* 626, *p.* 872.
 — "'Tis not the place disgust or pleasure brings;
 From our own mind our satisfaction springs."
 —*Horace.* *Motto* to *Essay* 424.
 See also CONTENT; HAPPINESS; PLEASURE.
Saunderson, Robert. Bishop of Lincoln. 164-1-2n.
Savage's translation of Lucian's dialogue on dancing. 109-2-n.
 — History of the Turks. 500-1-n.
Saville, George. Marquis of Halifax. 247-2-4n.
Saving. See THRIFT.
Savoy, Strand. 39-2-2; 88-1-3.
Saxon, A West. 808-2-4.
Scales. Addison's allegory on the worth of things. *Essay* 463, *p.* 662.
 — Taking one's food in a weighing machine. 44-1-1.
Scaliger. 427-1-2; 475-1-6; 801-1-4.
Scandal. The Spectator inundated with items of. 29-1-3.
 — "Infamous scribblers." 190-1-1,2.
 — A Female Mischief-maker. *Essay* 272, *p.* 390.
 — Mrs. Spitley. 469-2-20.
 — Peter Hush and Lady Blast. *Essay* 457, *p.* 654.
 — The innuendo-synecopsists. *Essay* 567, *p.* 807.
 — Generally. *Essays* 23, *p.* 40; 256, *p.* 365; 262, *p.* 374; 348, *p.* 508.
 — *Hor.* 1 *Sat.* iv. 81.
 "He that shall rail against his absent friends,
 Or hears them scandalized, and not defends;
 Sports with their fame, and speaks whate'er he can,
 And only to be thought a witty man;
 Tells tales, and brings his friends in dis-esteem;
 That man's a knave;—be sure beware of him."—*Creech.* *Motto* to *Essay* 594.
 See also CALUMNY; DETRACTION; ILL-NATURE; SLANDER.
Scanderbeg. 386-2-4; 457-1-4.
Scaramouch, the Italian comedian. Story of. 406-1-7.
Scaramouches. 40-1-1; 61-2-1; 134-1-4.
Scarborough. 226-1-2.
Scarecrows. 13-2-2; 17-2-2; 296-1-2.
Scarron, Abbé Paul. His ugliness. 30-2-n.; 31-2-1.
Scawen, Sir W. 777-1-n.
Scents. Pulvillios (Scent-bags). 134-1-n.
 See also PERFUMERY.
Scheffer, John. *Essays* 366, *p.* 536; 406, *p.* 587.
Scholar's Egg. An Oval poem. 95-1-2.
Scholarship. Laborious Nothings of the Germans. 315-2-5.

Scholarship—continued.

- Fitness of Scholars for business. 672-1-4,5.
See also LEARNING; PEDANTRY.

Schools. School friendships. An interesting story. 452-2-3 to 6.

- A boy's letter. 481-1-2.
 — Masters. *Essays* 157, p. 229; 168, p. 244; also 452-1-5 6.
 — Educating by the lash. *Essay* 157, p. 229.
 — Charity Schools. Religious education. *Essay* 294, p. 422.
 — Neglect of individuality in pupils. 443-2-2.

- Private Tutor *v.* Public Schools. *Essay* 313, p. 451.
 — Cultivation of character. *Essay* 337, p. 490.
 — Adaptation of studies to capacities and needs. 515-2-6.
 — Spirits of boys to be regulated, not broken. 590-1-3.

See also EDUCATION; ETON; FELSTED; WESTMINSTER.

Science. Smatterings of. An old man and his nieces. 345-2-3.

- Superiority of the Ancients where experience is not concerned. 354-1-7.
 — Moral Philosophy the chief of the Sciences. 589-2-1.
 — Wonders of Creation. 605-2-2,3.

See also ASTRONOMY; BIOLOGY; DESIGN IN NATURE; NATURAL HISTORY.

Scirescot (Staffordshire). 853-2-6.**Scolds** (Women). 302-1-5; 652-1-2.**Scorn.** Scorn of Vice should be accompanied with the Pity of it. 128-2-1.

- *Juv. Sat. vi.* 168.
 — "Their signal virtues hardly can be borne, Dash'd as they are with supercilious scorn."
Motto to Essay 354.

Scotch. *See* SCOTLAND.**Scotists.** 341-2-6n.**Scotland.** Character of the Scotch.

- Figures as Marpesia in Harington's Oceana. 258-1-n.
 — William Alexander, Earl of Stirling, Secretary of State for. 432-1-n.
 — The language compared with others. 651-2-3.
 — Superstition and Second Sight. 850-1-2.
 — A Scotch Proverb. An Ounce of Mother is worth a Pound of Clergy. 663-1-6.

See also GLASGOW.

Scott, Dr. Author of "Christian Life."

641-1-in.

Scotus, Duns. 341-2-n.**Scoundrels.** *See* INFAMOUS; VILLAINY.**Scowrs.** 58-2-n.; 396-2-1; 471-1-2; 848-1-2.**Scr'blers.** *Hor. 2 Ep. i.* 117.

- "Those who cannot write, and those who can,
 All rhyme, and scrawl, and scribble to a man."—*Pope. Motto to Essay* 442.

Scrivener, A. 515-2-4.**Scudéri, Madame.** Dramatist. 288-1-n.**Scudery's Romances.** 344-1-5.**Sculpture.** Monuments in Westminster Abbey. *Essay* 26, p. 45.

- The barbarous Gothic. 104-1-1.
 — The mortal nature of its works. 242-2-6.
 — Vicious designs. 252-1-1.
 — Human soul likened to marble in the quarry. 309-2-2.

See also ART; PHIDIAS; PRAXITELES STATUES.

Scurlock, Mrs. Steele's love-letters to. 210-2-n.**Scurrility.** *See* CALUMNY; DETRACTION; SCANDAL.**Scurvy, The.** 350-2-2.**Sea.** Addison's Essay and Ode. *Essay* 489, p. 699.

- Fight between French and English. A story. 510-1-3.

- Project for reclaiming land. 289-2-5.

Seasons, The. Addison's choice would be to spend Winter in Spain, Spring in Italy, Summer in England, Autumn in France.

- Budgell's description of the march of. 571-1-3.
Essay 425, p. 612.

— *Hor. 4 Od. vii.* 9.

- "The cold grows soft with western gales,
 The summer over spring prevails,
 But yields to autumn's fruitful rain,
 As this to winter storms and hail;
 Each loss the hasting moon repairs again."
 — *Sir W. Temple. Translation of Motto to Essay* 425.

Sebastian, Don. Dryden's play.**Second Sight.** 470-1-n.; 850-1-2. 770-1-3,4.**Secret, The Great.** Of the Rosicrucians. 815-2-2.**Secret Marriage.** Story of a villainous wretch. *Essay* 322, p. 467.**Secretary of State.** Interference with a projected procession. 374-2-n.

- Censorship of the Press. 636-2-n.
 — Brings printers and publishers to the Bar of the House of Commons. 637-1-n.
 — For Scotland, Earl of Stirling. 432-1-n.
 — For Ireland, Addison. 109-1-n.

Secrets. Women's love of. 281-1-2.

- Whisperers of. 218-2-3.
 — Bewrayers of. 112-1-1; 322-2-4.
 — A secret marriage. A scoundrel's trick. *Essay* 322, p. 467.
 — Peter Hush and Lady Blast. *Essay* 457, p. 654.

— *Hor. 1 Ep. xviii.* 69.

- "Th' inquisitive will blab; from such refrain;
 Their leaky ears no secret can retain."

— *Shard. Motto to Essay* 228.

Sects, Religious. Blind enthusiasm in. 291-1-5,7.**Security.** The pleasures of. 603-2-2.**Sedbury, Yorks.** 231-1-2.**Sedley, Sir Charles.** 151-2-n.; 525-1-n.; 580-2-2.

Seduction. The good breeding which excludes morality. 229-1-2.

— An Irishman's defeat. *Essay* 182, p. 265; also, 301-1-2.

— Statira's letter to Oroondates. *Essay* 199, p. 287.

— Story of a wrong and a reparation. *Essay* 375, p. 548.

— Lines from Otway's "Orphan." 574-2-3.

— An unnatural mother. 582-2-4.

— Rhynsault's crime and punishment. *Essay* 491, p. 701.

— Boasts of success. A bloody revenge. *Essay* 611, p. 857.

— Generally. *Essays* 190, p. 275; 203, p. 293; 293, p. 428; also 555-2-2; 583-1-3.

See also PROCURESSES.

Seeds. No man is so sunk in Vice and Ignorance but there are still some hidden seeds of goodness and knowledge in him. 374-1-5.

— The rugged thorn shall bear the fragrant rose.—*Virgil. Motto to Essay* 418.

Seekers of Favours. *Essay* 214, p. 308; also, 404-2-4.

Seekers of Place. See PLACE-SEEKERS.

Segrais, J. R. de. French writer. 103-1-2n.

Self. With the generality is the object of activity. 404-2-4.

— Personal identity. A Persian tale. *Essay* 578, p. 820.

— Egotism. *Essay* 562, p. 801.

— Reason marks it as the main object of concern. 271-1-2.

Self-Assertion. Necessity of. 7-1-2.

Self-Confidence. Lack of. 64-1-3, 4.

Self-Control. "Must be ruled or rule." *Motto to Essay* 438.

Self-Cultivation. Never carried to highest capacity. 787-1-3.

Self-Deceit. *Essay* 399, p. 579.

Self-Denial. The great foundation of civil virtue. 352-2-4.

— Its attendant blessings. 297-2-2; 298-1-4.

— *Hor.* 3 *Od.* xvi. 21.

— "They that do much themselves deny, Receive more blessings from the sky."

— *Creech. Motto to Essay* 206.

Self-Depreciation. Mock. *Essay* 473, p. 676.

Self-Effacement. *Essay* 206, p. 297.

Self-Estimation. Its influence on actions. 303-1-2.

— Penalties of Ambition. 367-1-2.

— The basis of merit. 496-1-2.

— Rules for arriving at a right judgment. *Essay* 399, p. 579.

— Generally. *Essay* 621, p. 868.

Self-Examination. Advice of Pythagoras to his scholars. 829-1-3.

— *Pers. Sat.* iv. 23.

— "None, none descends into himself to find The secret imperfections of the mind."

— *Dryden. Motto to Essay* 399.

— Generally. *Essays* 317, p. 458; 399, p. 579.

Self-Interest. Reason's rule of action. 269-2-6.

Self-Knowledge.

"Thus, when my fleeting days, at last, Unheeded, silently, are past, Calmly I shall resign my breath, In life unknown, forgot in death: While he, o'ertaken unprepared, Finds death an evil to be fear'd, Who dies, to others too much known, A stranger to himself alone."

—*Seneca. Motto to Essay* 610.

See also SELF-ESTIMATION; SELF-EXAMINATION.

Self-Love. The passion of love with ordinary women. 193-2-1.

— Affection of parents towards children. 279-1-4.

— The action of flattery. 340-1-2.

— One of two principles of action. *Essay* 588, p. 831.

— *Juv. Sat.* x. 349.

— "— The gods will grant What their unerring wisdom sees they want; In goodness, as in greatness, they excel;

Ah! that we loved ourselves but half as well!"—*Dryden. Motto to Essay* 356.

Self Reliance. 10-1-3; 64-1-3, 4; 185-1-4.

Self-Reproach. 185-1-4.

Self-Respect. 303-1-2.

Self-Sufficiency. 11-1-4.

Self-Tormentor. A play. 715-2-1.

Selfishness.

"To detract anything from another, and for one man to multiply his own conveniences by the inconveniences of another, is more against nature than death, than poverty than pain and the other things which can befall the body, or external circumstances."

—*Tully. Motto to Essay* 469.

See also *Essay* 601, p. 846, and 13-2-2.

Semiramis. 599-1-1.

Seneca. His "Morals" in Leonora's Library. 62-2.

— Men's complaint of the shortness of Time. 147-1-1.

— Strength of bent in some. 230-2-2.

— Don Quixote more efficacious for a heavy heart. 238-2-3.

— Readers of him must have virtue in them. 261-2-1.

— The cultivation of modesty. 331-2-1.

— Adversity not an evil. 339-1-2.

— His criticism of hardness and stiffness in style. 427-2-3.

— His mode of work. 457-2-4.

— His criticism of Ovid's Deluge. 533-1-3.

— Brave struggles with adversity. 548-2-2.

— On Solitude. 587-2-2.

— Classed with Montaigne as a pattern essayist. 681-1-3.

— Drunkenness discovers, not produces, faults. 809-1-6.

— A Holy Spirit in man. 811-2-2.

Seniority. Its claims in matters of opinion. 489-2-2.

Sense, Common. Seldom found with high fortune. 280-2-3.

— The meaning of the expression. 371-1-1.

Sense, Good. Its genealogy. 59-1.

Sense of Guilt. 722-2-3.
Senses, The. *Essay* 411, *p.* 593; *also*, 595-2-3; 823-2-1. *See also* FEELINGS.

Sensibility. Quick sensibility is inseparable from a ready understanding. 628-1-2.

Sensitive Plant. 192-2-5.

Sensitiveness to Opinion. *Essays* 355, *p.* 518; 439, *p.* 629; *also*, 340-2-3.

Sensuality. 225-1-1,2; 288-2-2; 300-1-2; 871-2-3.

See also CHASTITY; IMMORALITY; SEDUCTION.

Sentry, Captain. Introduction to the public. 7-1-2.

— The Club's criticism of the Spectator. 57-2-5.

— His speech on Soldiers and Courage. *Essay* 152, *p.* 223.

— Another discussion on Courage. *Essay* 350, *p.* 510.

— The death of Sir Roger. *Essay* 517, *p.* 736.

— His last appearance in the Spectator. *Essay* 544, *p.* 773.

September. Description of. 613-1.

Sepulchre of Rosicrucius. A story. 554-1-5.

Seraphim and Cherubim. The distinction between. 845-2-4.

Serenity of Mind.

— *Hor. 1 Ep. xviii.* 97.

— "How you may glide with gentle ease
 Adown the current of your days;
 Nor vex'd by mean and low desires,
 Nor warm'd by wild ambitious fires;
 By hope alarm'd, depress'd by fear,
 For things but little worth your care."

— *Francis. Motto to Essay* 465.

See also EQUANIMITY.

Serenus Sammonicus. 317-2-n.

Seriousness of Disposition. Serious, but not melancholy. 46-1-2.

— The proper mean. *Essays* 598, 599, *p.* 842.

Sermons. Puns in those of Bishop Andrews. 100-1-1.

— Tedious circumstantiality. 205-2-3.

— Curious sermon of Dr. Alabaster. 318-1-2.

— One on Laughter. 354-1-2.

— Tillotson's, 514-1-n.; 657-2-n.; 767-2-1; 795-2-3; 164-1-n.

— Fleetwood's, on State Occasions. *Essay* 384, *p.* 559.

— Fitness of place and audience. 606-2-3.

— Burnet's funeral sermon on Robert Boyle. 755-2-5n.

— Good old ones better than the indifferent new. 164-1.

— Barrow's. 387-1-3.

See also PREACHERS.

Serpent. Democritus' recipe for making one. 729-1-3.

See also SNAKES.

Servants. Ladies and their Valets' de

Chambre. 75-2-2.

— Story of the Colonel and his footman. 141-1-2.

Servants—continued.

— Thomas Trusty's autobiography. *Essay* 96, *p.* 151.

— Sir Roger seldom changed his servants. 163-1-4.

— Sir Roger's opinion of Confidants. 180-1-5.

— Maids and fortune-tellers. 195-2-1.

— Footman's complaint of passionate master. 293-2-7.

— Petition against spies in families. 292-2-4.

— French maid and negro footmen. 430-1-1.

— Claims to perquisites. 537-2-10.

— Testimonials. *Essay* 493, *p.* 704.

— Their clubs. 140-2-3.

— Letter from the maid of a wayward mistress. 204-2-2.

— Complaint of their inefficiency and insolence. *Essay* 88, *p.* 140.

— Treatment of. *Essays* 107, *p.* 164; 137, *p.* 204; *also*, 260-1-1; 611-2-1; 631-1-2.

See also BUTLER; FOOTMEN; LACQUEY.

Servility. *Essays* 193, *p.* 279; 214, *p.* 308; 394, *p.* 572.

See also BEHAVIOUR; PARASITES.

Setting Dogs. 166-1-3; 231-1-4.

Settle-bed. 107-2-2.

Settlements, Marriage. 131-1-1; 743-2-2.

— Parish. 289-2-4.

Seven. The number. 880-1-4.

Sewell and Company, Covent Garden. 650-1-3.

Sex in Souls. 193-1-2.

Sexes, The. A comparison between them. *Essay* 11, *p.* 20.

— Their wonderful balance in numbers. 263-1-5; 415-1-2.

— Their relations. *Essay* 400, *p.* 580; 433, 434; *p.* 622; *also*, 624-2-5.

Sexton's complaint of a Puppet-show. 25-1-5; 545-2-1.

Sextus Quintus, Pope. His punishment of a Satirist. 41-1-2.

Shabby Gentility. 402-2-3.

Shadow-Fighting. 176-1-3,n.

Shadwell, Thomas. Dramatist. 58-2-3-n.; 209-2-n.; 699-1-n.

Shaftesbury, Lord. A story of. 759-1.

Shakespeare. Often faulty in hard metaphors and forced expressions. 65-2-3.

— Commendation of his tragedies. 67-1-1.

— The pomp and majesty he creates in a few lines. 71-1-1.

— Omitted in Addison's account of the greatest English Poets. 94-1-n.; 381-2-n.

— Puns in his tragedies. 100-1-1.

— Witches' scene in Macbeth. "The inimitable Shakespeare." 209-2-4.

— Dryden's criticism. 210-1-1,2.

— Classed with Homer and Pindar as a Natural Genius. 234-2-1.

— Above the taste of the time (1711).

— "The admirable Shakespeare." 300-1-2.

— Beaufort's Death-bed. 303-2-5.

— Recommended to schools for recital or acting. 330-1-1.

— His genius for pure invention. Caliban. 400-1-1.

Shakespeare—continued.

- Guilty of the False Sublime. 409-1-2.
- Incomparable excellence in extravagant Fancy. 604-2-6.
- Tate's "improvement" of King Lear. 699-1-n.
- Not mentioned in Steele's Dream of Parnassus. *Essay* 514, p. 731.
- "Mending his noble plays." 767-2-1.
- Wolsey's soliloquy on his fall. 769-2-6.
- Celia. 235-2-2; Malvolio, 340-2-2.
- "In the next Place, our Criticks do not seem sensible that there is more Beauty in the Works of a great Genius who is ignorant of the Rules of Art, than in those of a little Genius who knows and observes them. It is of these Men of Genius that Terence speaks, in opposition to the little artificial Cavillers of his Time:

*Quorum æmulari exoptat negligentiam
Potius, quam istorum obscuram diligentiam.*

A Critick may have the same Consolation in the ill Success of his Play, as Dr. South tells us a Physician has at the Death of a Patient, That he was killed *secundum artem*. Our inimitable Shakespear is a Stumbling-Block to the whole Tribe of these rigid Criticks. Who would not rather read one of his Plays, where there is not a single Rule of the Stage observed, than any Production of a modern Critick, where there is not one of them violated? Shakespear was indeed born with all the Seeds of Poetry, and may be compared to the Stone in Pyrrhus's Ring, which, as Pliny tells us, had the Figure of Apollo and the Nine Muses in the Veins of it, produced by the spontaneous Hand of Nature, without any Help from Art."—*Addison*. 837-2-2.

— Quotations and minor allusions.

49-2-5; 177-1-1; 336-2-3; 348-2-2; 679-1-2; 692-2-2; 742-1-3.

See also CALIBAN; FALSTAFF; HAMLET; HENRY VI.; HERMIONE; LEAR; MACBETH; OTHELLO; TEMPEST.

Shakespeare of Dictionary-makers.

Bayle. 183-2-n.

Shalum and Hilpa. An antediluvian Love-story. *Essays* 584, 585, p. 827.

Shame. The greatest of all evils. 136-1-2.

— Fear of, in women. 331-1-6.

— Milton's Satan only once ashamed.

420-1-5.

— Sense of it lost, when guilt is spread over a multitude. 722-2-4.

— Of doing right. *Essay* 458, p. 655; also, 174-1-2.

— Of Birth and poverty. *Essay* 114, p. 173; also, 331-2-4.

Shamrock. Spelt Shambrogue. 651-2-3.

Shaving. 616-2-1; 622-2-5.

Sheep. *See* LAMBS; RAMS.

Sheepishness. *Essay* 494, p. 692; also, 546-2-4.

Sheffield, John. Earl of Mulgrave.

362-2-n.

Shepherd, Sir Fleetwood. 145-2-n.

— Miss. 145-2-n.; 208-2-n.; 238-1-n.

Sheriff. Disinclination to serve. 126-1-2.

— Sir Roger's year of office. 172-2-1.

Sherlock, Dr. His Discourse on Death highly praised. 62-2; 415-2-4; 641-1-1; 729-2-2.

Shilling, Crooked. Its talismanic force.

349-1-3.

Ships. Story of a brave captain. 117-2-5.

See also SEA; SAILORS.

Shipton, Mother. 32-1-1.

Shirts. 195-1-3; 738-2-1.

Shoeing-horns. Name for certain class of men. 763-1-4.

Shoes. 80-2-2; 195-1-4; 449-2-4; 575-1-n.

Shooting. 185-2-2; 196-2-2.

Shop, Talking. *Essay* 105, p. 162.

Shops. Rude attention to shop-girls.

Essay 155, p. 227.

— Women's ways in shopping. 490-1-3; 650-2-2.

See also ADULTERATION; MERCHANTS; TRADE.

Shorthand Writing. 516-1-5; 544-2-3; 829-1-n.

Shovel, Sir Cloudesly. 45-2-3; 479-2-5.

Shows and Showmen. *Essay* 31, p. 51.

See also POWELL; PUPPET.

— Letter from a showman. 389-2-3.

Shrews. *See* WIVES.

Shrubs. *Essay* 477, p. 682.

Shuttlecocks, The game of. 166-2-1.

Sibilants. Prominence in the English language. 201-2-5, 6.

Sicilian Proverb. Love me, love my dog. 822-1-3.

Sicilian Story. The Dogs with a scent for Virtue. 822-1-3.

Sickness. Conceiving hope from infirmities. 8-1-1.

— Is not an Evil. 556-2-4.

— Essay and Poems on Recovery.

Essay 513, p. 729.

— Green-Sickness. 620-2-1; 635-1-3.

See also DISEASES.

Siculus, Diodorus. His account of the Ichneumon. 190-2-6.

Sidney, Sir Philip. His love of "Chevy Chase." 114-1-3; 120-1-2.

Sidney College, Cambridge. 575-2-n.

Siddons, Mrs. Her first appearance. 67-1-n.

Siege of Buda. 430-2-1.

— of Damascus. A Play. 108-2-n.

— of Maestricht. 358-1-n.

— of Namur. 253-1-5.

Signs of Lovers. Jupiter's reception of. 569-2-1.

Sight, The. The most perfect and delightful of the senses. 593-1-2.

— Generally. *Essay* 472, p. 674.

— "What we hear moves less than what we see."—*Horace. Motto to Essay* 369.

— Second-sight. *See* SECOND.

See also BLINDNESS; EYES; OCULISTS

Sign-boards. Sir Roger and the Saracen's Head. 186-1-3.

— House and Trade Signs in London. *Essay* 28, p. 47.

Signs. Cabalistical. 317-2-3.

— Portent of the Hoop-petticoat. 192-1-4.

— Conversation by. 11-1-1.

Silence. The Goddess of, in Steele's Dream of Parnassus. 731-1-2.

— Its power in conversation. 766-1-2.

— Pythagoras' requirement of his scholars. 782-1-6.

— The Spectator and his landlord. 22-1-3.

See also TACITURNITY.

Silent Woman. A play. 68-1-7.

Silenus. Socrates' resemblance to. 138-2-3.

Silks. Waistcoats. 21-2-1; 195-1-3. Mantuas. 129-1-2.

— Persian. 113-2-1; 355-1-3.

— Generally. 106-1-2; 414-2-2; 785-1-1.

Silk-Worm. Name for Women who shop without buying. 650-2-2.

Silver Garters. 28-2-3.

— Clocked Stockings. 461-2-8.

— Fringed Gloves. 449-1-3.

Similitudes. A species of Wit. 101-1-2.

— Working them to excess. 101-2-3.

— Faults in Homer and the Bible. 234-1-4; 302-1-1.

— Fine example in Milton. 513-1-4.

— Generally. 437-2; 438-1-1, 2; 606-2.

Simonides. His satire on Women. *Essay* 209, p. 301.

— Questioned on the nature of God. 754-2-2.

— His epitaph on Sophocles. 783-2-3.

Simplicity. Abandonment in modern times, 301-2-3; 388-1-1.

— "Most rare is now our old simplicity."

— *Ovid.* *Motto* to 269.

— Majestic simplicity in great poems. 119-2-6; 120-1-7.

— A story of St. Francis. 348-2-2.

— The unsuspicious Timothy Doodle. 348-2-3.

Sin. Heathen virtues described as Shining Sins. 306-2-6.

— "Laughter, the effect of original Sin." 354-1-2.

— Byrom's Allegory. *Essay* 587, p. 830.

See also ATONEMENT; HEAVEN; HELL; VICE.

Sincerity. Tillotson's sermon on. 159-2-n; 795-2-n.

— Few who do not act in an assumed character. 543-1-1.

— Ambassador of Bantam's letter. 795-2-6.

— Generally. *Essays* 203, p. 159; 352, p. 514; 557, p. 795.

— *See also* COMPLIMENTS; DISSIMULATION; INSINCERITY; LIARS; TRUTH.

Singers. Nervousness. 330-2-3; Affectation. 357-2-4.

— Unappreciativeness in English audiences. 633-2-4.

See also BARBIER; HUNT; NICOLINI; TOFTS.

Singing. Sir Roger's singing-master. 171-1-2.

— Of Birds. *See* BIRDS.

See also CATCHES; MADRIGALS; MUSIC; OPERA; ROUNDS; VOICE.

Singularity. Every man ought to be singular. 679-2-2.

— In dress. 377-1-1; 818-1-4.

— Generally. *Essay* 576, p. 817.

See also INDIVIDUALITY; MAJORITIES; MANNERISMS; WHIMS.

Sion-College, London. 217-1-2.

Sirach, Wisdom of the Son of. 111-2; 496-1-1; 755-1-5.

Sister Constance. Story of. *See* CONSTANCE.

Sisyphus. In Homer's description Sound echoes the Sense. 362-1-4.

Skeletons' Club. 17-2-2.

Slander. Aiders and Abettors. 646-2-2 to 4.

— *Ovid.* *Met. i.* 759.

"To hear an open slander is a curse;
But not to find an answer is a worse."

— *Dryden.* *Motto* to *Essay* 372.

See also CALUMNY; DETRACTION; SCANDAL.

Slang. *Essay* 616, p. 863; *also*, 202-1-3.

See also PHRASES; WORDS.

Slatterns. Description by Simonides. 302-1-3.

Slaves. Yarico sold by Inkle. 21-1, 2.

— At Barbadoes. 129-1-2.

— A tragic story of Love, Rivalry, and

Friendship. *Essay* 215, p. 309.

Sleep. Self-examination before retiring. 829-1-3.

— An "Afternoon Napp." 843-1-7.

— "A Dog's Sleep." 269-1-2.

— Sleeping in Church. Sir Roger's vigilance. 171-1-3.

— Nicholas Hart, the Sleeping Man.

Essay 184, p. 268.

— Generally. *Essay* 593, p. 837.

See also DREAMS.

Sloes. 113-1-4.

Sloth. Has ruin'd more nations than the sword. 6-2-2.

See also IDLENESS.

Slovens. 221-1-6; 221-2-4.

Sluggards, Female. Description by Simonides. 302-1-6.

Sluts. Description by Simonides. 302-1-3.

Sly, John. The Spectator's Commission. 749-1-1; 749-2-3.

— His reports. 758-1-4; 761-1-2; 776-1-6.

— His death. 273-1-n.

See also 273-1-3; 379-1-1.

Small Pox. Its test of the worth of lovers.

Essay 306, p. 441; *also*, 860-2-3.

— Other allusions. 570-2-4; 825-1-3; 903-7.

Smalridge, Dr. 218-1-2n.

Smectymnuus. Treatise against Episcopacy. 164-2-n.

Smiglesians. Followers of Smiglecius. 341-2-6n.

Smith, Edmund. Dramatist. 33-1-n.; 67-1-n.

Smithfield. Executions at. 342-1-5.
— "A Smithfield Bargain." 438-1-3.

Smoke of London. 76-2-4; 754-1-4.
"Smoking" a person. 146-2-4; 489-1-4; 525-1-1.

Smoking, Tobacco. See TOBACCO.

Smyrna. British Factory at. 53-2-1.
— Coffee-House. 440-2-5; 654-2.

Snakes *Virg. Æn. ii.* 471.
"So shines, renew'd in youth, the crested snake,

Who slept the winter in a thorny brake;
And, casting off his slough when spring returns,

Now looks aloft, and with new glory burns:
Restored with pois'nous herbs, his ardent sides

Reflect the sun, and raised on spires he rides;

High o'er the grass hissing he rolls along,
And brandishes by fits his forked tongue."

— *Dryden. Motto to Essay* 556.

— Their eggs. 182-1-7.
See also SERPENTS.

Snape, Dr. A London Clergyman. 423-1-1.

Snarler, The. A description of. 629-1-2.

Snoring. A passage in Juvenal. 269-1-2.

Snout, Stage. 836-2-2.

Snuff, and Snuff-Taking. Dissection of a Beau's head. 395-1-2-5.

— The art of taking it. 206-1-2; 793-1-4.

— Character in mode of taking. 738-2-1.

— Milles Fleurs. Story of Scaramouch. 406-1-7.

— Lillie's history of. 502-1-n.

— Practice among women. 61-2-1; 94-1-2; 96-1-2; 119-2-2; 144-2-1; 425-1-3; 52-1-2.

— Declaration of love by means of a snuff-box. 472-1-1.

— Boxes. 201-1-3; 349-2-1; 462-1-6; 469-2-12.

— Other allusions, 319-1-2; 343-2-1; 879-1-2; 902-2; 903-8.

Soap. Duties on. 698-1-1.

Sociability. See AGREEABLE; COMPANY; CONVERSATION; PLEASING.

Society. False standards of Behaviour. *Essay* 6, p. 13.

— A man of a warm and well disposed heart with a very small capacity, is highly superior in human society to him who with the greatest talents is cold and languid in his affections. 773-2-3.

See also COMPANY; SOCIABILITY.

Society, Royal. See ROYAL.

Society of Reformers. 866-2-6.

Socrates. Learned dancing when an old man. 109-2-3.

— "Speak that I may see thee." 137-2-3.

— The Physiognomist's low judgment of him. 138-2-2.

— Portraits and busts of him. 138-2-3.

Socrates—continued.

— The spell of his presence. 138-2-n.

— "Beauty, a short liv'd tyranny." 213-2-1.

— "The Divine Socrates." 216-1-3.

— His deference to Established Religion. 271-2-2.

— His temperance and Health. 283-1-1.

— Plato's Dialogue on Prayer. *Essay* 207, p. 298.

— Regarded by Erasmus as almost a Saint. 308-1-2.

— Instructed in Eloquence by a woman. 351-1-3.

— His mother a midwife. 443-1-2.

— Education. No seed, no tree. 443-1-2.

— Oracle's judgment on his choice of pursuit. 589-2-1.

— His attendance at Theatres. 638-2-3.

— His advice to Bachelors to marry. 712-2-4.

— His place in Steele's Dream of Par-nassus. 732-2-2.

— Distribution of Evils. 706-2-1.

— "Content is natural wealth." 816-1-1.

— Speech to his judges. 216-1-1.

— His married life. 258-1-2; 351-2-4; 686-1-2; 695-1-7; 853-2-4.

— His death. 40-2-2; 199-1-1; 267-2-2 to 4; 308-1-2.

— Socratic mode of argument. 285-2-4; 341-2-3,4.

— Minor allusions. 243-1-2; 424-2-2; 569-2-2.

Sohemus. A story from Josephus. 251-2-3,4.

Soho. See LONDON.

Soldiers. Claims of the maimed to civil employment. 558-2-1.

See also EUGENE; MARLBOROUGH; MILITARY.

Soliloquies. Steele's, on a mother's loss of a son. 199-2-4-5.

— Adrian's, on his approaching death. 756-2.

Solitude. Exemption from passion the only pleasing solitude. 10-2-1.

— Seeking it in the crowd. 197-1-6.

— An unnatural state for women. 231-2-2.

— Guilt, a wretched companion for. 288-2-1.

— Imagine the eye of Cato upon you. *Seneca.* 331-2-2.

— Affected love of. 377-1-1; 860-1-5.

— The figure of, in Steele's Dream of Par-nassus. 731-1-2.

— Generally. *Essay* 406, p. 587.

See also ONSCURITY.

Solomon, Song of. A paraphrase. *Essay* 388, p. 564.

Solomon, Wisdom of. (Apoc.) See WISDOM.

— Is generally placed near the age of Homer, 474-2-2.

Somers, Lord. First volume of the *Spec-tator* dedicated to him. P. 1.

— Biographical notes. His friendship to Addison. 1-1-2-n.; 130-2-n.

— A great soul. Control of passionate temper. 628-1-4.

Somerville, Sir Philip de. *Essays* 607, 608, p. 853.

Sonatas. 262-1-2; 370-1-n.

Songs. Favourites of the multitude.

Essay 70, p. 113; also, 136-2-1.

— Love-songs. *Essay* 406, p. 587; also, 672-2-4.

See also LOVE (POETRY); BALLADS.

Sons. A father and a prodigal son. A story.

221-2-6.

— Osborn's "Advice to a Son." 221-2-n.

— Letter of a mother to an unpromising youth. 376-2.

— A mother's spoiling. *Essay* 364, p. 533.

— Sons of great men. 442-2-6.

— Eldest sons. 203-1-1; 278-2-3.

— Filial affection. Story of the Valentines.

Essay 426, p. 613.

— Deaths of. 199-2-4,5; 509-1-2.

— Friendship between Father and Son.

279-1-4.

— An unwisely strict father. 708-1.

— Relations with parents. *Essay* 263, p.

375.

See also CHILDREN; FILIAL.

Sophocles. Sometimes guilty of the False

Sublime. 409-1-2.

— Simonides' Epitaph on him. 783-2-3.

— Acting at schools. 330-1-1.

— Criticism of Orestes. 74-1-2.

See also CEDIPIUS.

Sorrow. Ill-grounded hopes, Imaginary

losses. *Essay* 282, p. 404.

— Happiness called the suspense of sorrow.

450-2-1.

— Expression of, in Poetry and acting.

769-2-6 to 9.

— Light sorrows loose the tongue, but

great enchain.

— Seneca. *Motto to Essay* 95.

See also ADVERSITY; AFFLICTION;

CALAMITIES; DEATH; GRIEF; MISERY;

PAIN; SUFFERINGS; TROUBLE.

Soul, The. Belief of the American Indians.

Essay 56, p. 91.

— Platonic theory of departed souls.

Essay 90, p. 142.

— Lucretius' belief in annihilation.

169-1-4.

— Question of sex in souls. 193-1-2.

— Likened to marble in the quarry.

309-2-2.

— The Passions, its motive force. 364-2-3.

— Its state in sleep. See DREAMS.

— Existence of Faculties unemployed on

earth. 755-1-3,4.

— Adrian's soliloquy. See ADRIAN.

— A kind of rough diamond. 788-2-1.

— Dual nature of Man. See MAN (GENE-

RALLY).

— Unity of its nature. 845-1-3.

— Question of Soul in animals. See ANI-

MALS.

Transmigration.

— Satire of Simonides on Women.

Essay 209, p. 301

— A monkey's letter. *Essay* 343, p. 500.

— A Persian Tale. *Essay* 578, p. 820.

— Generally. *Essay* 211, p. 304.

Soul—continued.

— Grovelling souls. *Motto to Essay* 324.

See also DEATH; IMMORTALITY;

SPIRITS.

Sound. "What we hear moves less than

what we see."

— Horace. *Motto to Essay* 369.

— Sounds of words. 201-2.

Sour People. *Essay* 424, p. 610.

South, Dr. A favourite preacher with Sir

Roger. 164-1-2.

— Complaint of candidates unfit for ordi-

nation. 443-2-5.

— A witty saying of. 837-2-4.

South Sea Bubble. Budget's loss.

109-1-n.

Southerne, Thomas. Dramatist. 67-1-in.

Southwell Tune. 408-1-1.

Sow-gelders. 356-2-4; 648-1-6.

Space, Infinite. 805-1-4; 834-1-2. See

also INFINITY.

Spain. Extravagance in Passion of Love.

155-2-3.

— Two Spanish Proverbs. 127-1-2;

190-1-3.

— Spanish Jennets. 192-1-1.

— The language. 202-2-1; 651-2-3.

— Stateliness and gravity of the people.

202-2-1.

— Dr. Roderick Head Master of Eton. Of

Spanish descent. 245-1-2.

— The Castilian and the Pirates. A story

of villainy. *Essay* 198, p. 286.

— Isaac Orobio. 307-1-4n.

— Balthasar Gratian. See GRATIAN.

— Don Sebastian. Dryden's play.

770-1-3,4.

— Juan Huarte's "Examen de Ingenios."

442-2-5n.

— Don Quevedo's Visions of the Last Judg-

ment. 482-1-7.

— Importance of moustaches, a story.

482-1-7.

— The country in which to pass the

Winter. 571-1-3.

— Story of a King's Latin and a critical

secretary. 572-2-1.

— Conquest of Mexico. See MEXICO.

— The Cid. Colley Cibber's adaptation.

776-2-1n.

— A wronged Nun and a bloody revenge.

858-2-3,4.

— The Spanish Cobbler and the dignity of

his family. 878-2-5.

— Castile Soap. 698-1-1.

— Dryden's Spanish Friar. 384-1-in.

— War of the Spanish Succession. 75-1-n;

106-1-n.

— Spanish Snuff. 395-1-2; 902-2; 903-2.

See also BARCELONA.

Spalsworth. (Yorks.) 125-1-n.

Spaniels. 185-2-2; 246-1-2.

Spanish. See SPAIN.

Sparrows. Allusions in Sappho's Ode to

Venus. 320-1-4.

— Enlistment at the Opera. 12-1-2,3;

13-1-2; 26-1-6.

Spartans, The. The brave Spartan boy

and the Fox. 230-2-4.

— Their peculiar ideas of theft. 410-2-4.

Spartans *continued.*

- System of education. 443-2-9.
- Modest behaviour of their young men. 517-1-2.
- Their inflexible code. Story of Isadas. 804-1-1 to 3.

Speaking. *See* SPEECH.**Specious Names.** *See* EUPHEMISMS.**Spectacles.** (Glasses.) 189-1-1; 191-2-5; 709-2-2.**Spectator, The.** Professor Morley's Introduction. *P. iii.*

- George Trusty's testimonial. 200-1-4.
- Advertisement of publication of Vols. I. and II. 326-2-n.
- Its circulation. 19-1-1; 559-2-n.
- A device to catch the Queen's eye. 559-2-n.

- Invitation for contributions. *Essay* 428, *p.* 616.
- Price raised to twopence. *Essay* 445, *p.* 636.

- Reply to objections to increased price. *Essay* 488, *p.* 698.
- Nahum Tate's commendatory epigram. 698-2-4, 5.

- Advertisement of Vols. III. and IV., and of an Index. 759-2-n.
- Reply to ill-natured critics. *Essay* 542, *p.* 771.

- Successor of the Spectator's Club. *Essay* 550, *p.* 781.
- Ceremony of Mouth-opening. 782-1-6; 786-1-4.

- Conclusion of Vol. VII. Acknowledgment to contributors. *Essay* 553, *p.* 789.
- Introduction to Vol. VIII. *P.* 793.
- The mouth opened. *Essay* 556, *p.* 794.

- Spectator's notes picked up at a Coffee-House. *Essay* 46, *p.* 76.
- Acknowledgment to Richard Ince. 790-2-5.

Spectres. *See* GHOSTS.**Speech.** Accent in. 49-1-5.

- Sir Roger's speech at the Assizes. 185-2-5; 186-1-1.
- Loud speakers. 218-2-3.

- Friar Bacon's Speaking Head. 799-1-7.
- *See also* COMPLIMENTS; CONVERSATION; DUMB; EGOTISM; ELOCUTION; INDISCRETION; LANGUAGE; LIARS; ORATORY; PREACHERS; PRONUNCIATION; RANTS; SCANDAL; SINCERITY; STAMMERING; STUTTERING; WHISPERERS.

Spelling. More correct with ladies than with gentlemen. 146-2-3.

- Honeycomb spelt like a gentleman, not like a scholar. 162-1-3.
- Proposal for phonetic spelling. 202-1-3.
- Minor allusions. 301-1-1; 861-2-9.

List of peculiarities that may possibly be of interest.

- Ake, 312-2-5; 569-2-1.
- Apricocks. 113-1-4; 650-1-3.
- Atchieve. 241-2-1; 359-2-3.
- Attone. 408-2-4; 547-2-2.
- Aukward. 543-1-1; 733-2-1; 793-1-5.
- Awkard. 546-2-2; 733-2-1n.; 852-2-3.

Spelling—continued.

- Bag-gammon. 572-2-2.
- Ballance. 399-1-1; 568-1-3.
- Blewness. 804-1-4.
- Brachmans. 500-2-4.
- Carnations. 833-1-3.
- Celler. 800-2-2.
- Centries. 761-1-2.
- Champaign. 478-2-1.
- Cheapned. 469-2-3.
- Chelsey. 710-2-2.
- Clarks. 546-1-1.
- Coemiteries. 143-1-2, 3.
- Coits. 92-2-1.
- Cole (Coal). 424-2-3.
- Consort (Concert). 88-2-1; 506-2-2; 902-3; 904-4.
- Cornish (Cornice). 684-1-4.
- Council (Counsel). 744-1-3n.
- Cowardise. 858-1-4.
- Crasie. 372-1.
- Crouded. 37-1-4.
- Dutchess. 155-2-1.
- Encline. 408-1-2.
- Falchons (Falchions). 625-1-5.
- Flagellets. 12-1-3.
- Fox-Hall (Vauxhall). 558-2-2.
- Gayety. 399-1-4.
- Gellies (Jellies). 690-2-1.
- Grutching. 419-2-4.
- Gugaws. 624-1-1; 843-2-1.
- Haggis. 393-2-1.
- Hail (Hale). 444-1-3.
- Hide Park. *See* LONDON.
- Ideot. 667-2-4; 728-1-3.
- Imployment. 762-2-2.
- Isle (Aisle). 405-1-2; 717-1-2.
- Jack-Call (Jackal). 501-1-1.
- Kitchin. 682-2-1.
- Landschapes. 419-2-2.
- Land-Skips. 11-2-2; 92-1-2; 133-2-4.
- Linnens. 414-2-2.
- Lubbards. 666-2.
- Mackerell. 584-2-3.
- Meer. 162-2-2; 388-1-1.
- Mein (Mien). 226-1-2; 229-2-2.
- Millener. 397-1-7; 397-2-8; 398-1-4.
- Minuit (Minute). 761-1-2.
- Napp. 843-1-7.
- Pankridge (Pancras). 648-1-3.
- Perswasion. 360-1-3; 740-2-1.
- Pickadilly. *See* LONDON.
- Pickette (Piquet). 286-1-7.
- Plumb (Plum). 387-2-2.
- Preheminence. 253-2-3; 359-1-2; 388-1-2; 644-1-2.
- Punns. 401-2-1.
- Receipts (Cooking). 167-2-2; 363-2-1.
- Rowl (Roll). 356-1-1; 666-1-3.
- Sallads. 282-2-1.
- Satyr (Satire). 813-2-3.
- Sawcy. 192-1-3.
- Sewet. 458-2-6.
- Shambrogue (Shamrock). 651-2-3.
- Skreen. 856-2-1.
- Sollicitor. 425-1-1.
- Sower (Sour). 189-2-3; 198-2-1; 853-2-3.
- Sowness. 377-1-1.
- Sparrow-Grass (Asparagus). 544-2-3n.
- Spaw (Spa). 903-2.

Spelling—*continued*.

Spightful. 858-1-1.
 Squalwing. 685-2-2n.
 Stay'd (Staid). 449-1-3.
 Steddy. 817-1-2.
 Streight. 872-2-4.
 Stroak. 374-1-3; 558-1-2.
 Stroakes. 361-1-3.
 Teizing. 630-2-1.
 Tollerable. 754-1-2.
 Vender. 357-2-3.
 Waistcoat. 195-1-3.
 Westcoat. 462-1-2.
 Wastecoat. 21-2-1; 161-1-2.
 Whif. 200-1-4.
 Whisk (Whist, game of). 118-1-4;
 349-1-1.
 Wrack (Shipwrack). 766-1-3.
 Wrightly ("Is not wrightly spelt.")
 453-2-1.

Spencer, Charles. Earl of Sunderland,
p. 573.

Spendthrift. Downfall of a. 132-2-1.

See also EXTRAVAGANCE.

Spenser, Edmund. His genius much
 above "mixt wit." 101-2-2.

— Rymer's criticism of. 382-1-n.

— A comparison with Homer, Virgil, and
 Ariosto. 426-2-2.

— Dryden's criticism. 426-2-n.

— An admirable talent for allegory. 605-1-2.

— A quotation on Love and Friendship.
 702-2-1 TO 3.

See also FAERY QUEENE.

Spies. The servants' petition against.

— The infamy of their occupation. 292-2-4.

Essay 439, *p.* 629.

Spinets. 258-1-1; 642-2-4; 643-2-1.

Spirit, A high. Wrong ideas of. 558-1-1.

Spirits. Addison's belief in their existence.

— A fine description in *Paradise Lost*. 23-1-2.

— Tradition of North American Indians.
Essay 56, *p.* 91.

— Addison a believer in apparitions.
Essay 110, *p.* 168.

— Josephus's story of Glaphyra's dream.
 169-2-2.

— Addison's cautious belief in witchcraft.
 178-2-1.

— Dr. Sherlock on the invisible world.
 729-2-2, 3.

— Gradations of species in life. *Essay* 519,
p. 738.

— Their faculties. 811-1-4.

— Their existence highly probable. 856-2-4.

See also ANGELS; GHOSTS; HEAVEN;

HELL; IMMORTALITY.

Spirituality. In man. 755-1-3, 4.

See also DREAMS; SOUL; SPIRITS.

Spitalfields. Pathetic story of a winning

lottery ticket. 345-2-2.

— A weaver's epitaph. 738-1-3.

Spite. A story of rival beauties. *Essay* 80,

p. 128.

Spite—*continued*.

— A little spite is natural to a great beauty.

— Spiteful sayings satisfy little passions.

— Four amusing letters. 708-2-2 TO 5.

See also DETRACTION; ILL-NATURE;

MALICE.

Spleen, The. Frequent in men of studious

and sedentary habits. 175-1-6.

— Laughter a good counterpoise to. 353-2-3.

— Cures for. 176-1-3; 779-1-4.

— Other allusions. 87-2-4; 797-1-3.

Spoons. A fashion in. 355-2-1n.

Sports. Commendation of. *Essays* 116,

p. 176; 161, *p.* 235.

— *Virg. Georg. ii.* 527.

— "Himself, in rustic pomp, on holidays,

To rural powers a just oblation pays;

And on the green his careless limbs displays:

The hearth is in the midst; the herdsmen,

round

The cheerful fire, provoke his health in

goblets crown'd.

He calls on Bacchus, and propounds the

prize,

The groom his fellow-groom at butts defies,

And bends his bow, and levels with his eyes

Or, stript for wrestling, smears his limbs

with oil,

And watches with a trip his foe to foil.

Such was the life the frugal Sabines led;

So Remus and his brother king were bred,

From whom th' austere Etrurian virtue

rose;

And this rude life our homely fathers chose;

Old Rome from such a race derived her birth,

The seat of empire, and the conquer'd earth."

—*Dryden. Motto to Essay* 161.

See also BOXING; COURSING; EXERCISE;

GAMES; HUNTING; RACING; SHALOW-

FIGHTING; WRESTLING.

Sprat, Dr. Thomas. His edition of

Cowley's works. 174-2-n.

Spring. Italy the country in which to

spend it. 571-1-3.

— Descriptions of. 571-1-4; 612-1-5; 612-2.

Squinting. 356-1-1; 544-2-2; 613-1-1.

Squire's Coffee-House. 81-2-2n.

Squires, Country. Sir Roger's defence

of. 57-2-4.

— Excessive politeness. 181-2-1.

— Fashion in dress. 195-1-4.

— Intemperate meals and loud jollities.
 223-1-2.

— Village Sports. 235-2-2.

— Open house at Christmas. 387-1-6.

— Their rank in society. 753-1-5.

— Sir Roger, a type. *Essays* 106, *p.* 163

112, *p.* 171.

Squirrel. A pet. 360-1-3.

— Hunt, the. A dance. 110-1-3.

Staffordshire. The Whichenovre Bacon-

Fitch. *Essays* 607-8, *p.* 853.

— Dr. Plot's Natural History of. 639-2-1n.;

853-2-5.

Staffordshire—continued.

- Cowlee, Netherton, Ridware, Scirescot.
853-2-6.
- Rudlow. 854-1-2; 854-2-1.
- Robert Knightley and Sir Philip de Somerville. *See Essays quoted above.*
- Stage, The.** Low taste ridiculed. *Essays* 13, p. 23; 14, p. 24; 22, p. 37; *also*, 369-2.
- Dressing and effects. *Essay* 44, p. 73; *also*, 11-2-2; 50-2-1.
- Complaint of English audiences. *Hiss-*
ing. 633-2-4.
- Immoral tendencies. 85-1-3; 528-2-n.
- Representation of violent deaths. 74-1,2.
- Thunder, lightning, snow. 60-1-2;
73-1-5; 836-2-2,3.
- Music. 12-1-3.
- Gaggling. 716-1-2.
- Dancing. 543-2-2; 666-2; 487-1-3.
- French stage. 50-2-1; 70-2-5.
- See also* ACTORS; ACTRESSES; DRAMA;
OPERA; PLAYS; THEATRES.

Stage-Coaches. *See* COACHES.**Staincoat Hole, Cambridge.** 575-2-1.**Staines** (spelt Stains). 194-2-4.**Stammering.** Duke of Buckingham's dinner to stammerers. 544-2-3.

— Advertisement of a cure. 905-5.

Stamp Act. *Essay* 445, p. 636.**Stanhope, George.** 576-2-n.**Starers.** *Essay* 20, p. 35; 88-1-1; 356-1-2.**Starlings.** Imitators of human voices. 61-1-1.**Starvation.** Thomas Otway's death. 66-1-n.**Statecraft.** Political Academy of France. 66-1-n.— Employment of spies. *Essay* 305, p. 439.**Stationers.** Petition of Anthony Title-
Page. 438-2-2,3.

— Stationers' Company fined. 821-2-4.

— Stationers' Hall. 786-1-4.

Status. 114-2-3; 400-2-2; 409-1-2.**Statues.** Comparison with pictures. 600-2-2.

— Equestrian statue at Pont-Neuf. 24-2-3.

— Equestrian statue of Marcus Aurelius. 97-1-1.

— Thessalian statues to dancers. 109-2-2.

— Belvidere Torso. 328-1-3.

— Semiramis. 599-1-1.

— Alexander the Great. 599-2-1.

— Sobieski-Charles II. 662-1-n.

See also ART; SCULPTURE.**Steele, Richard.** Professor Morley's introductory account. P. iii.

— His "Christian Hero." 62-2; 526-2-4.

— His love-letters. *Essay* 142, p. 210.

— Henry Martyn an intimate friend. 262-2-n.

— Prince Eugene God-father to his son. 386-2-n.

— His relations with Pope. 756-2-n.

— His acknowledgments to contributors. *Essay* 555, p. 789.**Steinkirk, Battle of.** 438-2-2.**Stepney** (Stebon Heath). An epitaph in the Churchyard. 737-2-4.**Sternhold, Thomas.** 297-1-5n.**Stint** (Jack), and Ralph Trap. A story. 642-1-3.**Stirling, Earl of.** 432-1-n.**Stock-jobbing.** 5-1-1; 174-2-2.**Stockings,** Silver-clocked. 461-2-8.**Stocks,** Punishment of the. 662-1-n.**Stocks-Market,** London. 662-1-2n.**Stoics, The.** Stoicism, the pedantry of
virtue. 346-2-5.

— Other allusions. 339-1-2; 576-1-2.

Stomachers. 478-2-1; 852-2-8.**Stonesfield** (Oxon). Roman Remains at. 524-1-2n.**Stool-Ball.** 116-2-2.**Stop-hounds.** Sir Roger's Pack. 176-2-3.**Stories.**(A.) *Generally.*(B.) *Those told in the Spectator.*(A.) *GENERALLY.*

— Moral in stories. 114-1-4; 728-2-3.

— More efficacious than precept. 429-2-3.

— Plots. 384-1-1n.

— Steele's fondness for. 701-2-4.

Narrators.— "Pitching the Bar." *Essay* 538, p. 765.

— Tedious circumstantiality. 205-2-1,2; 545-1-2.

— Spoiling the jest. 334-2-4.

— Eastcourt, the actor. 670-1-1.

— Itinerant story-teller in Greece. 267-1-2.

(B.) *List of those told in the Spectator.*(Note.—They are indexed according to
subject in the body of this volume.)— Inkle and Yarico. One of the most
moving tales ever told. 21-1,2.— A rich widow and a prisoner who became
Lord Mayor. 132-1-n.

— The Colonel and his servant. 141-1-2.

— Platonic Hell. A Frenchman's love-
adventure. 143-2-3,4.— A Romance of changelings. *Essay* 123,
p. 186.

— Recovery of a stolen child. 196-1-3.

— Scapegrace son. A dramatic incident.
221-2-6.— A Frenchman mortally wounded in
battle. His wish. 224-1-1.— Father Francis and Sister Constance. A
Romance. *Essay* 164, p. 239.— Herod and Mariamne. Fatal curiosity.
250-2-3,4.— Eginhart and Imma, the king's daughter.
265-1-1.— A Castilian, his wife, a treacherous
friend, and pirates. 286-2-5,6.— Twixt Love and Friendship. A tragic
negro story. 310-1-2 to 4.— Two rival Preachers. The power of
Latin. 317-1-2.

— Sick for love of a mother-in-law. 329-1-3.

— The Ways of Providence. A Jewish
tradition. 339-2-2.

— A painter's passion for his picture. 341-1.

— Drunken weaver and his wife's lottery.
ticket. Pathetic. 345-2-2.— Three haughty beauties. Expectation
and realization. 404-1-3,4.— Scaramouch and his snuff de milles-
fleurs. 406-1-7.

Stories—continued.

- Rabelais. His ruse to secure conveyance to Paris. 406-1-9.
 Phillis and Brunetta. Rival Beauties. *Essay* 30, p. 128.
 The travelling Dervise and the King. Life a journey. 416-1-4.
 Apollo and the Fault-finder. 419-1-3.
 Two school-boys. A generous act and its sequel. 452-2-3 to 6.
 A secret marriage and its result. Villainy. *Essay* 322, p. 467.
 Small-Pox and Constancy in Love. *Essay* 306, p. 441.
 A French heroine and a Surgeon's slip. *Essay* 368, p. 539.
 A distressed family, an insulting offer, and a reparation. *Essay* 375, p. 548.
 The sepulchre of Rosicrucius. 554-1-5.
 The Valentines, alchemy, and revival of the dead. *Essay* 426, p. 613.
 The Lord Mayor, the bottle, and King Charles II. 661-2-4.
 Bussy d'Amboise. Dress at Court. 669-1-5.
 Biton and Clitobus. The greatest gift of the gods. 692-1-1.
 Rhynsault. A villain's crime and punishment. *Essay* 491, p. 701.
 The Colonial Governor and his testimonials. 704-2-1.
 The Pope and a priest's rebuke. 709-2-3.
 Purchase of wives in Persia. *Essays* 511, p. 727.
 The Sultan and the Vizier. Veiled advice. 728-2-5, 6.
 Procris and Cephalus. A wife's fatal and unfounded jealousy. 751-1-3, 4.
 Locke's quiet but effective rebuke of his company's conversation. 759-1.
 Cyrus, his wife, and his friend. Dual nature. 803-1-5.
 Isadas the Spartan. Draconic Inflexibility. 804-1-1 to 3.
 A Dutch Mark Tapley. 816-1-3.
 Death of old age at five-and-twenty. 817-2-5.
 Singularity in dress. 818-1-4.
 Magic and Cunning. Transmigration of souls. *Essay* 578, p. 820.
 Vulcan's Dogs. Chastity. A Sicilian story. 822-1-3.
 A College Fellow's view of duty to Posterity. 826-2-1.
 Antediluvian Love-Story. *Essay* 584, 585, p. 827.
 Mahomet. The tearing of Sin from his heart. 830-1-9.
 The Hamadryad and her lover. 833-2-3, 4.
 King Edgar and the Maid. 851-2-6, 7.
 A betrayed and persecuted woman. *Essay* 611, p. 857.
 The Spanish Nun's wrong and her revenge. 858-2-3, 4.
 A romance in a letter and a memorandum. *Essay* 627, p. 874.
 Mahometans and ablutions. A dervise and his neglect. 879-2-6, 7.

Stories—continued.

- See also* ALLEGORIES; AUTOBIOGRAPHIES; CASTLES-IN-THE-AIR; DREAMS; FABLES; GHOSTS; INFAMOUS; RUSES; STRATAGEMS; TALES; VILLAINY; VISIONS.
Storms. At Sea. Addison's *Essay* 489, and Ode. 699-1-2.
 — Great storm of 26 Nov. 1703. 316-1-2n.
Strada's Prolusions. 344-2-3; 864-2-3.
Strand, The. *See* LONDON.
Strange, The. A Source of Pleasure. *Essay* 412, p. 594.
 — Ovid, the Poet of the Strange. 602-1-4; 602-2-4.
See also CURIOSITY; NEW; NOVELTY.
Strangers. Behaviour to. A story. *Essay* 132, p. 197.
 — "A stranger to himself alone." —Seneca. *Motto to Essay* 610.
Stratagem. A husband's stroke for freedom. *Essays* 212, p. 305; 216, p. 310.
 — Breaking off an engagement to marry. *Essay* 398, p. 577.
 — To win a woman's heart. *Essay* 423, p. 609.
 — A Colonial Governor and his testimonial. 704-2-1.
 — How a priest rebuked a Pope. 709-2-3.
 — King Edgar, the maid, and the mother. 851-2-6, 7.
 — To get rid of a rival lover. 856-1-2.
Stratford, Mr. A Hamburg Merchant. 815-2-n.
Stratford-on-Avon. 877-1-9.
Stratonice. Story of Antiochus and. 329-1-3.
Streets, The. Street-Clubs. 17-2-5.
 — A street-fight. 291-2-5.
 — Rowdies. *Essays* 324, p. 470; 332, p. 482.
 — Watchman and the goose. 550-1-2.
 — Current phrases. "What makes you blush." 634-2-4.
 — Deformed beggars. 618-2-11.
 — Manners of. 517-2.
 — Students' pranks. *Essay* 498, p. 710.
 — Description of a day's life in London. *Essay* 454, p. 649.
See also CRIES; HAWKERS; MOHOCKS; PROCESSION; SCOWKERS; SWEATERS.
Strength, Trial of. *Hor. Ars Poet.* vers. 39.
 — "Often try what weight you can support, And what your shoulders are too weak to bear." —Roscommon. *Motto to Essay* 307.
Strife, Party. *See* PARTIES.
Strollers. Players. 80-2-3; Story-tellers, 267-1-2.
Stroughton, R. Apothecary. 903-7.
Strutting. 229-1-4; 372-2-1.
Stuarts, The. *See* ANNE; JAMES; PRETENDER.
Stubbs, Rev. Philip. Archdeacon of St Albans. 217-1-n.
Students. *See* LAW.
Study. Socrates' preference for Human Nature as subject. 589-2-1.

Study—continued.

— Overcoming disinclination to. 639-2-2,3;
640-1-1,2.

— *Pers. Sat.* iii. 85.

“Is it for this you gain those meagre looks,
And sacrifice your dinner to your books?”

Motto to Essay 60.

— *Tull.*

“These studies nourish youth; delight old
age; are the ornament of prosperity, the
solacement and the refuge of adversity; they
are delectable at home, and not burdensome
abroad, they gladden us at nights, and on
our journeys, and in the country.

Motto to Essay 406.

Stunsfield. See STONESFIELD.

Stuttering. An advertised cure. 905-5.

Styles, John a; and John a Nokes.

802-1-3; 819-2-4.

Sublime, The. In Literature. Bunyan
not a master of. 745-2-1.

— The true, in Poetry. *Essay* 279, p. 399;
also, 493-2-2,3.

— The False. Poets guilty of. 409-1-2.

See also GREAT.

Subservience. See SERVILITY.

Substantial Forms. 91-2-1; 309-2-3.

Success in Life. *Essay* 293, p. 420.

Succession, the Protestant. *Essay*
384, p. 559.

Suetonius. 412-2-4; 451-2-5.

Sufferings. The body is very little con-
cerned in the pleasures or sufferings of Souls
truly great. 557-2-2.

— Religious Hope a great support.

674-1-6.

See also ADVERSITIES; AFFLICTIONS;
PAIN.

Sugar. 113-1-3; 218-2-1; 221-2-6.

Suicide. An epidemic among Grecian
women cured. 331-1-6.

— Instances. Eustace Budgell. 109-2-n.

Uriel Acosta. 307-1-n.

Cato. 417-1-1.

Menippus. 569-1-n.

Sullenness. A form of Patience. 309-2-3.

— A cause of. 193-1-2.

Sultan of Turkey. Obligated to learn
some handicraft. 516-1-8.

— Story of Mahmoud and the Owls.

728-2-5,6.

Summer. A comparison of English and
other climates. 571-1-3.

— Description in the March of the Seasons.

613-1.

Summer Island. 129-1-2.

Sun, The. 355-1-3; 435-1-5.

Sun-Dial. 89-1-2.

Sunbury, Viscount. 130-2-n.

Sunday. Extract from a lady's diary.
“Indisposed.” 470-1-10.

— Protest against work of Barbers and
Sho-blacks. 866-2-6.

— The value of.

“I am always very well pleased with a
Country Sunday; and think, if keeping holy
the Seventh Day were only a human Insti-
tution, it would be the best Method that
could have been thought of for the polishing

and civilizing of Mankind. It is certain the
Country-People would soon degenerate into
a kind of Savages and Barbarians, were there
not such frequent Returns of a stated Time,
in which the whole Village meet together
with their best Faces, and in their clean-
liest Habits, to converse with one another
upon indifferent Subjects, hear their Duties
explained to them, and join together in
Adoration of the Supreme Being. Sunday
clears away the Rust of the whole week, not
only as it refreshes in their Minds the Notions
of Religion, but as it puts both the Sexes
upon appearing in their most agreeable
Forms, and exerting all such Qualities as are
apt to give them a Figure in the Eye of the
Village. A Country-Fellow distinguishes
himself as much in the Church-yard, as a
Citizen does upon the Change, the whole
Parish-Politicks being generally discussed
in that Place either after Sermon or before
the Bell rings.” 171-1-1.

Sunderland, Earl of. Vol. VI. dedi-
cated to him. P. 573.

Superciliousness. *Juv. Sat.* vi. 168.

“Their signal virtues hardly can be borne,
Dash'd as they are with supercilious scorn.”

Motto to Essay 354.

Superiority. The real and fictitious.

292-1; 352-2-4; 621-2-3.

— The love of. *Essays* 219, p. 314; 224,
p. 320; 344, p. 501.

— Recognition of. 273-2-1.

— Insolence of. *Essay* 214, p. 308.

— *Hor. 2 Ep. i.* 13.

“For those are hated that excel the rest,
Although, when dead, they are beloved and
blest.” —*Creech. Motto to Essay* 552.

Superiors, Behaviour of and to. See BE-
HAVIOUR.

Superstition. A Tartar custom. 191-1-2.

— Lotteries and numbers. *Essay* 191,
p. 277.

— Adulteration of Christian religion.
291-1,2.

— Tertullian's work on. 697-2-2n.

— Plutarch's treatise on. 706-2-3n.

— Divinations and portents. *Essay* 505,
p. 719.

— Bride-cake under the pillow. 841-2-5.

— Fairies, &c. *Essay* 419, p. 604.

— Generally. *Essays* 7, p. 14; 604,
p. 849.

See also CANDLES; CHARMS; CHILD-
MAS-DAY; FORTUNE-TELLING; GHOSTS;
MERRYTHOUGHT; OMENS; SALT;
THIRTEEN; WITCHES.

Surgeons. Story of a fatal slip. *Essay*
368, p. 539.

— A Scene in the “Country-Wake.” 716-2-2.

See also ANATOMY; CHIRURGEONS;
DOCTORS; MEDICINE; PHYSICIANS.

Surprise. Pleasures of Novelty. See
NEW; NOVELTY.

— The life of stories. *Essay* 538, p. 765.

— Its enhancement of pleasure. 850-1-1.

Surprize, The. A paper. 442-2-n.

- Susanna**, Paraphrase on the History of. 146-1-3.
 — Puppet-play of that name. 26-2-1n.
Suspicion. In Husbands and Wives. 515-2-4n.
Essays 170, 171, *p.* 247.
 — "Squinting with both her eyes." 201-2-5n.
 613-1-1.
Surtout. 221-1-3; 461-2-9.
Swan, Mr. A famous punster. 100-1-2.
Swearing. A Rule of the Two-Penny Club. 18-2-iv.
 — Cured by short-hand report of language. 544-2-5.
 — The language of rakes and bullies. 129-2-6.
Sweaters, The. (Street rowdies.) *Essay* 332, *p.* 482; *also*, 507-2-4, 5.
"Sweating." "To detract anything from another, and for one man to multiply his own conveniences by the inconveniences of another is more against nature than death, than poverty, than pain, and the other things which can befall the body, or external circumstances." — *Tully. Motto to Essay* 469.
Sweden. Charles XII. March to the Ukraine. 71-2-2n.
 — Battle of Pultowa. Count Piper. 202-2-4.
Sweepstone, Leicestershire. A letter from. 477-2-1.
Swift, Dean. Allusions to the Spectator in his letters. 40-1-n.; 82-2-n.; 323-2-n.; 380-1-n.; 637-1-n.

Swift—continued.

- His prosperous school-fellow, Stratford. 515-2-4n.
 — Described by Addison as "one of the greatest geniuses this age has produced." 201-2-5n.
 — A quotation from him (?). 157-1-3n.
Swimmer, A. Poetical description of a woman. 588-1-8, 9.
Swingers, The. 704-1-1; 708-2-2 to 5.
Switzerland. Quarrel of the Cantons. 647-2-3.
 — Music. a Satire against Heidegger. 53-2-2n.
 — Scaramouch and the Swiss Officer. 406-1-7.
Swords. Sir Roger's Basket-hilt. 167-2-2.
 — Wearing by footmen. 430-1-1.
 — An encounter with the Sweaters. 483-1.
 — Sword Divine of the Poets. 485-1-6;
 485-2-1 to 4.
 — Sir Roger's escort to the play. 488-2-2.
 — Sword-fights (matches) in England. *Essay* 436, *p.* 625.
 — Other allusions. 200-2-3; 205-1-1.
See also DUELS.
Sydenham, Dr. 43-2-3; 176-1-2.
Syllogism, The. Socrates conquers you by stratagem, Aristotle by Force. 341-2-4.
Sympathy. *Essay* 397, *p.* 576; 50-2-4.
See also PITY.
Syncopist Innuendoes. *Essay* 567, *p.* 807.
Syrinx Verses. 95-1-5n.

T.

- Table, Smaragdine**. 614-2-1.
Tabourets. 478-2-1.
Taciturnity. Characteristic of the English. 201-1-6; 218-2-2; 651-1-1.
 — Pythagoras's requirement of his pupils. 782-1-6.
 — The Spectator's. 3-1-2; 782-1-5.
 — Spectator finds his tongue. *Essay* 556, *p.* 794.
Tacitus. The explanation of his charm. 591-1-3.
 — Minor allusions. 157-2-3, 4; 214-2-3; 292-1-1; 340-1-5.
Tact. An example in Atticus. 561-2-7, 8.
Tale-bearers. A sketch of one. 448-2-4.
 — An infamous calling. *Essay* 439, *p.* 629.
See also DETRACTION; MISCHIEF; SCANDAL.
Talent(s). Application in a low direction. *Essay* 172, *p.* 252.
 — Without discretion, like a blind giant. 323-1-2.
 — Distribution by Providence. 365-1-1.
 — Absence of discrimination at schools. *Essay* 307, *p.* 442.
 — Modesty and Merit. *Essay* 340, *p.* 496.
 — Right and wrong direction. Follow Nature. *Essay* 404, *p.* 585.

Talent(s) — continued.

- Values of heart and intellect compared. 773-2-3.
 — Failure in success. 318-1-3; 318-2-1.
See also BENT; CAPACITY; GENIUS; OPPORTUNITY.
Tales. Arabian Nights. *See A*.
 — Durfey's. 62-2.
 — Fairy (Perrault's). 437-2-n.
 — Persian. 820-1-3.
 — Turkish. 149-1-3n; 728-2-5, 6.
 — National traditions. *Essay* 70, *p.* 113.
See also STORIES.
Talismans. Absence of lovers. 349-1-3.
Talking. *See* CONVERSATION; SPEECH.
Tamworth School. William Whiston, a pupil. 576-1-n.
Tantalism. A French story. 143-2-4, 5.
Tapestry. *Essay* 606, *p.* 852; *also*, 210-2-3; 482-1-1; 856-1-3.
Tarantula. Effect of music on it. 825-1-3.
Tartars. A superstitious belief of the. 191-1-2.
Tasso. "Clingant and tinsel." 13-1-1.
 — Haym's edition of. 370-1-n.
 — His "mixed embellishments." 400-2-2.
 — Commended by Milton as a critic. 428-1-n.

Tasso—*continued*.

— Another slighting allusion of Addison's.

Taste. Meaning and definition of the word.

— Art must be subordinate to. 542-2-1.
590-2-3 to 5; 591-1-2.

— Notions of Beauty. 595-1-3.

— Differences among men. 601-1-4.

— "Truth captivates with unborrowed Charms, and whatever hath once given satisfaction will always do it: In all which they have so manifestly the Advantage of us, who are much govern'd by sickly and changeable appetites, that we can with the greatest Coldness behold the stupendous Displays of Omnipotence, and be in Transports at the puny Essays of humane Skill; throw aside Speculations of the Sublimest Nature and vastest importance into some obscure Corner of the mind, to make room for new Notions of no Consequence at all; are even tired of Health, because not enlivened with alternate Pain, and prefer the first Reading of an indifferent Author, to the second or third Perusal of one whose Merit and Reputation are established." 873-2-2.

— "Things the most out of Nature we endure."—*Virgil. Motto to Essay* 36.

— "Good taste and Nature always speak the same."—*Juvenal. Motto to Essay* 50.

— *Hor. 2 Ep. ii. 61. Initatcd.*

— "What would you have me do, When out of twenty I can please not two?— One likes the pheasant's wing, and one the leg;

The vulgar boil, the learned roast an egg;
Hard task, to hit the palate of such guests."
—*Pope. Motto to Essay* 92.

— *Hor. 1 Ep. ii. 187.*

— "Taste, that eternal wanderer, that flies From head to ears, and now from ears to eyes."—*Pope. Motto to Essay* 141.

See also ANTIPATHIES.

Tate, Nahum. Translation of Juvenal.

— *Histoire du Prince de Condé.* 61-2-n.
138-1-3n.

— Epigram on the Spectator. 698-2-3 to 5.

— Professor Morley's biographical note. 698-2-n.

Tatler, The. 698-2-5.**Tattle, Letitia.** 61-1-1.**Taunt.** Reply to an improper. 655-2-4.**Taunton.** A contributor to the Spectator.

831-1-n.

Taverns. Sir Roger and the sign of the Knight's Head. 186-1-3.

— Sketches of Tavern-Life. *Essay* 508, p. 723; also, 42-2-2; 87-2-4; 140-2-3,4; 141-1-2; 151-2-2.

— London Taverns mentioned.

The Bear, Holborn. 205-2-1.

The Bumper, Westminster. 378-1-3.

Cock and Bottle, Little Britain. 268-2-3.

Cross Keys, Holborn. 225-2-1.

Half-Moon, Drury Lane. 680-1-2.

Queen's Arms, Covent Garden. 810-1-2.

Taverns—*continued*.

The Rose, near Drury Lane.

6-2-1n.; 60-1-1.

— George's Tavern, Oxford. 71-2-1.

See also ALE-HOUSE; BARMAIDS; INNS.

Taxes. Sir William Petty's work on.

332-2-n.

— Land-Tax. 189-1-3; 289-2-2.

— Tax on paper. *Essay* 445, p. 636;

789-2-4.

Taylor, Jeremy. Holy Living. 62-2.**Taylor, T.** Translator of Malebranche.

148-2-n.

Taylor, W. A bookseller. 903-6.**Tea.** "Dishes of Tea." 139-2-4; 529-1-4.

— Served at breakfast. 19-1-2; 145-2-6.

— *Motteux's Poem on.* 785-1-1.

— Prices—Green, 10s. upwards per lb.;

Bohee, 16s. to 26s. 902-5; 903-2.

— Skill in a tea-taster. 590-2-5.

— Minor allusions. 218-2-1; 221-2-6; 478-2-1.

Tea-Table, The. Functions of. 11-2-1.

61-1-1; 87-1-2; 88-2-1; 93-2-1; 209-1-1;

231-2-2; 350-1-2; 363-2-2.

Tears. A Rhetorical artifice with women.

360-1-3.

— Generally. 150-1-3.

Teeth. Excellence among gipsies. 195-2-1.

— Pride in the display of white.

343-2-1; 793-1-4.

— Advertisement of a dental wash. 904-8.

Telegraphy. A forecast in Strada's Pro-

lusions. 344-2-3 to 5.

Temper. Unevenness. 112-1-2 to 4; 122-2-3;

237-2-2 to 5.

— Obstinate, unforgiving. 264-2-2.

— Changeful women. 302-1-7.

— Evenness. 853-2-4.

See also EQUANIMITY.

— Men in places of trust. *Essay* 469, p. 671.

See also ANGER; DISPOSITION; GOOD

NATURE; ILL-NATURE; PASSIONATE-

NESS; PEEVISHNESS.

Temperance, Addison's *Essay on*.

Essay 195, p. 282.

— Robin Goodfellow's correction. 297-1-8.

— *Hesiod.*

"Fools not to know that half exceeds the whole,

How blest the sparing meal and temperate bowl!" *Motto to Essay* 195.

— *Hor. 3 Od. xvi. 21.*

"They that do much themselves deny,
Receive more blessings from the sky."

—*Crecch. Motto to Essay* 206.

See also DRINKING.

Tempest, The. (Shakespeare.) 210-1-n.**Templar, The.** Introduction to the public.

6-2-1.

— His criticism of the Spectator. 57-2-3.

— His retirement from the Club. 769-1-3.

Templars (Other). Story of a father and

son. 221-2-6.

— A young wrangler in the law. 285-1-5.

— The Lazy Club. 463-2-2.

Templars (Others)—*continued.*

— Story of Will Trap and Jack Stint. 642-1-3.

See also BENCHERS; LAW.

Temple, The, London.

- Kings of the Temple. 353-2-1.
- Sir Roger's adventure. *Essay* 410, p. 592.
- Inner Temple. 199-2-n.; 642-1-3.
- Middle Temple. 194-2-3.
- Paper Buildings. 694-2-2.
- Temple Bar. 786-1-3.
- Temple Gate. 710-2-2.
- Temple Stairs. 558-1-3.
- Temple Coffee-Houses. 285-1-7.
- Other allusions. 151-2-2; 215-1-4; 256-1-1; 444-1-3.

See also BENCHERS; TEMPLARS.

Temple, Sir W. 37-1-2n.; 62-2; 282-2-3n.**Temptation.** An epigram from Martial.

- Salamander women. A story. *Essay* 198, p. 286.
- An allegory. *Essay* 524, p. 745.
- A scoundrel's crime and fate. *Essay* 491, p. 701.

Ten, The number. Its mystic properties.

317-2-3, n. 606-2-3.

Terence. His play, *The Self-Tormentor*.

- Quotations and allusions. *Essay* 502, p. 715; 234-2-2; 330-1-1; 487-1-3; 837-2-2, 3. *Mottoes are not included.*

Terrible, The. Pleasures of.

Essay 418, p. 603.

Tertullian. On Sleep and Dreams.

697-2-2n. *See* BIBLE.

Testimonials. George Trusty's, to the Spectator. 200-1-3, 4.

— Amusing instances, and generally. *Essay* 493, p. 704.

— A skit on quack advertisements. *Essay* 547, p. 778.

— Ruse of a Colonial Governor. 704-2-1.

Tewkesbury. Native place of Estcourt.

378-2-n.

Thames, The. Sir Roger's trip to Spring-Garden. *Essay* 383, p. 558.

— A trip from Richmond to the City. *Essay* 454, p. 649.

Thanksgiving, National. Victories of Marlborough. 358-2-n.

— Accession of King George. 878-1-2n.

That (The word). Petition of Who and Which, and That's reply. 126-2-5; 129-2-3.**Theatres.** Satire on current taste.

- *Essay* 36, p. 59.
- Their power for good. 148-1-2.
- A Water-Theatre. 245-2-n.; 902-4.
- The Trunk-maker. *Essay* 235, p. 336.
- Cat-Calls. 508-1, 2; 529-1-1, 3.
- Mode of securing seats. 802-1-6.
- Sir Roger's visit to the Play. *Essay* 335, p. 488.

— Women at the Play. 144-2-1; 359-2-4; 388-1; 390-2-2.

Theatres—*continued.*

— Party-Patching. 131-1-1.

— An intrusive and forward visitor. 343-2-1, 2.

— Complaint of English audiences. Hissing. 633-2-4.

— Low taste the fault of audiences. 24-2-3, 4.

— Petition of Stage devils. 60-2-2, 3.

— Complaint of Hissing. 633-2-4; 634-1.

— Particular Theatres. *See* COVENT GARDEN; DRURY LANE; HAYMARKET.

See also BENEFIT; DRAMA; ENCORES; PANTOMIME; TRUNK-MAKER.

Theft. No disgrace with the Spartans unless discovered. 440-2-4.**Themistocles.** A view of marriage.

449-2-2.

Theobalds. Sir T. Abney and Isaac Watts.

660-1-n.

Theocritus. 95-1-6; 320-1-n.; 325-1-5.

Theognis. A quotation. 664-1-1.

Theophrastus. 213-2-n.; 770-2-1.**Theory of the Earth.** A book.

213-1-2; 215-2-3.

Thersites. 31-2-1; 304-2-3.**Thirteen** in Company. The superstition.

15-2-2.

Thomas, Enos. 231-1-2.**Thomas, Saint.** A picture at Hampton Court. 324-2-1.**Thomists, The.** 341-2-n.**Thoresby, Ralph.** Speculations on the original of Sir Roger. 163-2-n.**Thornhill, Mr.** A duellist, assassinated.

135-2-n.

Thoughts. Dr. Burnet's theory. 63-2-2.

— Registration of. 242-2-3, 5.

— Relation to actions. 303-2-4.

— Necessity of words. 553-2-1.

— The just and the true. 744-2-3.

— In sleep. *See* DREAMS.

Thrift. 405-2-5; 406-2-5.

See also ECONOMY; EXTRAVAGANCE; FRUGALITY.

Thucydides. Funeral oration by Pericles.

132-1-2n.

Thumb, Tom. 137-1-n.**Thunder, Stage.** 60-1-2; 73-1-5; 336-1-3;

836-2-2n.

Tickell, Mr. Sir Roger's adventure at the Temple. *Essay* 410, p. 592.

— Verses in praise of the Spectator. *Essay* 532, p. 756.

— Steele's acknowledgment of his work. 789-2-3.

— Verses on "The Royal Progress." *Essay* 620, p. 487.

— Allusions in Prof. Morley's notes. 320-1-n.; 361-1-n.; 744-1-n.

Tigellius. Sketch of his character in Horace.

318-2-2.

Tillotson, Archbishop. His sermon on Sincerity. 159-2-4n.; 514-1-2n.; 795-2-3

to 5n.

— A favourite preacher with Sir Roger. 164-1-2.

— Sermon on Evil-speaking. 767-2-1.

Tillotson—continued.

- Professor Morley's notes. 159-2-n.; 164-1-n.
- Other allusions. 205-2-3; 421-2-2; 641-1-1; 657-2-1n.
- Time.** A defence of the practice of killing it. 89-1-2.
- The figure of, in Addison's dream of pictures. 134-2-3.
- Complaints of the shortness of. 147-1-1, 2.
- Waste of. 147-1-3; 148-1-3.
- Notions of. Two Turkish stories. *Essay* 94, p. 148.
- Difficulty of being master of one's time. 197-1-6.
- His figure in Steele's Dream of Par-nassus. 732-2-1.
- Infinity, Eternity, Duration. *Essay* 590, p. 834.
- Its employment. *Essays* 93, 94, p. 147; 316, 317, p. 457; also, 284-1-1, 2.
- *Hor.* 1 *Od.* xi. 6.
- "Thy lengthen'd hopes with prudence bound
Proportion'd to the flying hour:
While thus we talk in careless ease,
The envious moments wing their flight;
Instant the fleeting pleasure seize,
Nor trust to-morrow's doubtful light."
—*Francis.* *Motto to Essay* 93.
- *Hor.* 3 *Ep.* ii. 55.
- "Years following years steal something every
day,
At last they steal us from ourselves away."
—*Pope.* *Motto to Essay* 260.
- *Ovid.* *Met.* xv. 179.
- "E'en times are in perpetual flux, and run,
Like rivers from their fountains, rolling on.
For time, no more than streams, is at a stay;
The flying hour is ever on her way:
And as the fountains still supply their store,
The wave behind impels the wave before;
Thus in successive course the minutes run,
And urge their predecessor minutes on.
Still moving, ever new; for former things
Are laid aside, like abdicated kings;
And every moment alters what is done,
And innovates some act, till then unknown."
—*Dryden.* *Motto to Essay* 590.
- See also AGE; AGES; ANCIENTS; ANTIQUITY; DURATION; ENNUI; ETERNITY; EVERLASTING; FUTURE; HOURS; PAST; PRESENT; PROCRASTINATION; REFLECTION; RETROSPECTION.
- Time-servers.** *Essay* 394, p. 572.
See also COMPLAISANCE; SERVILITY.
- Tindal, Dr. Matthew.** 109-2-n.
- Tipping the Lion.** 471-1-1; 482-2-9; 507-2-3.
- Tipping the Wink.** 356-1-1.
- Titian.** 134-2-2; 419-2-2.
- Title-Page, Anthony.** Petition of. 438-2-2.
- Titles.** Esquire. 221-2-4; 749-2-1.
- Felix. 421-1-2.
- Mrs. In cases of unmarried women. 128-2-2; 221-2-4.
- Emptiness of. *Essays* 219, p. 314; 480, p. 686.

Titles—continued.

- Of street pamphlets. 220-2-3.
- Tiverton.** A parliamentary representative of. 573-1-n.
- Tobacco and Smoking.** The Spectator at Child's Coffee-House. 3-2-1.
- The Hum-Drum Club. 17-2-6.
- Rules of the Two-penny Club. 18-2-ii., vii.
- Nicolini and the Lion. 24-2-2.
- The Ugly Club. 54-1-2.
- A cure for the Spleen. 87-2-4.
- The Everlasting Club. 118-1-3.
- Hundred pipes at a sitting. 118-1-4.
- Spectator's pipe-lights. 77-2-2; 78-1-1; 136-2-1.
- Morning pipe. 200-1-4; 200-2-1.
- "Right Virginia." 200-2-1; 458-2-6; 479-2-4.
- "Smoking till they cannot see." 223-1-2.
- "Harmless smokers of Tobacco." 319-1-2.
- "John Sly's best." Sir Roger's favourite. 379-1-1.
- Will Wimple's Tobacco-stoppers. 387-1-4.
- Diary of a smoker. *Essay* 317, p. 458.
- Sir Roger's present to the Coachman. 479-2-4.
- Autobiography of a Tobacco-merchant. *Essay* 450, p. 643.
- John Sly, Haberdasher and Tobacconist. 749-2-3.
- A promoter of Sociability. 807-2-4.
- Other allusions. 81-2-2; 214-2-3; 281-2-2; 283-2-4; 346-1-1; 387-2-5.
- Tofts, Mrs.** 38-1-2n.; 370-1-n.; 633-2-4; 634-1-1.
- Toil.** See EXERCISE; LABOUR; WORK.
- Toland, John.** Edition of Harington's Works. 258-1-n.
- Toleration, Act of.** 8-2-1n.
- Tom-Tits.** 13-1-3; 501-2-1.
- Tongue, The.** Is like a Race-Horse, which runs the faster the lesser weight it carries. 352-1-3.
- Its high development in women. 352-1-3 to 7.
- "That little, pert, forward, busy person." 448-2-4.
- The tongue-tied son of Cæsus. 794-1-2.
- Tonson, Jacob.** Bayle's Dictionary. 146-1-2; 146-2-n.
- Poetical Miscellanies. 319-2-n.; 744-1-n.
- Advertisements of Volumes of the Spectator. 326-2-n.; 419-1-n.; 423-1-n.
- Tories.** Party-patching. *Essay* 81, p. 131.
- Party-passion. 83-1-2, 3; 100-2-1; 190-2-1.
- Tory Fox-Hunters. 191-1-3.
- Attack on Marlborough. 358-2-n.
- See also PARTIES.
- Torre (Devon).** Custom of Free Bench. 862-1-9.
- Torture.** Pharamond's aversion to it. 152-2-3.
- Employment in the service of religion. 270-1-3; 342-1-5.
- A form of argument. 342-1-5.

- Touch for the Evil.** 480-1-4.
Touchy, Tom. 185-2-3,4; 387-1-4.
Toulouse. 183-2-n.; 397-1-n.
Tournaments. The Tilt-Yard at Whitehall. 167-1-n.
Tours (France). Native place of Rapin. 418-1-n.
Tower of London. See LONDON.
Town, The. Comparison with country. *Essays* 131, p. 196; 406, p. 587; also, 661-1-1.
 — "Emptiness of the Town" (August). 209-1-3.
 — Men of the town. See MAN (TYPES).
Trade. Rules of the Two-penny Club. 18-2-x, xi.
 — False pride in choice of calling. 166-2-4; 230-2-5; 308-2-2.
 — Free-trade. 289-2-4; 290-1-1.
 — Bounty system. 290-1-1.
 — More estates found about Change than at Whitehall. 406-2-4.
 — Every one should be taught some handicraft. 516-1-8.
 — Two types of traders. 634-2-1 to 3.
 — Scholars' aptitude for business. 672-1-4, 5.
 — Honesty and cheating. *Essay* 546, p. 776.
 — Cash and credit. 777-1-3.
 — "Everything should be fairly told, that the buyer may not be ignorant of anything which the seller knows."—Tully. *Motto to Essay* 546.
 — Calumnious attacks on Traders' credit. *Essay* 218, p. 313.
 — The Fawner and the Worrier types of traders. 439-1-2 to 7.
 — Service of traders to a country. 617-1-2.
 — "A tradesman thou! and hope to go to Heaven?" 90-2-1.
 — Generally. *Essays* 69, p. 112; 174, p. 254; 509, p. 724.
 See also ADULTERATION; BANKRUPTCY; CREDIT; MERCHANTS.
Tragedy. Figure of, in Addison's Vision of Wit. 105-1-4.
 — No character should be of consummate virtue. 393-1-4.
 — Fitness of subject. *Edipus*, a model. 426-1-4.
 — Prologue and Epilogue. *Essay* 341, p. 497.
 — The origin of this form of Drama. 587-1-2.
 — Tragic and Heroic Poets. Question of precedence. 753-2-2.
 — Poetical Justice. *Essay* 548, p. 779.
 — Generally. *Essays* (Addison's) 39, p. 64; 40, p. 66; 42, p. 70; 44, p. 73.
 See also DRAMA; PLAYS.
Tragic Stories in the Spectator. Two negroes, friends, and rivals in love. 310-1-2 to 4.
 — A nun's wrong and her revenge. 858-2-3,4.
 — Herod and Mariamne. 250-2-3,4.
 — Rhynsault's crime and punishment. *Essay* 491, p. 701.

- Tragi-Comedy.** A monstrous invention. 67-1-2; 67-2-1,2.
Trained Bands of London. 72-1-4.
Training. See EXERCISE; SPORTS.
Transfiguration, The. An engraving by Dorigny. 324-2-2.
Translation(s). The test of Wit. 100-2-2.
 — Sappho's Odes. 320-1-1; 328-1-5; 328-2.
 — Difficulty in cases of sound wit. 320-2-6.
 — Roscommon's Essay on Translated Verse. 362-1-7; 362-2-n.
Transmigration of Souls. See SOULS.
Trap, Will. A story of a letter-opener. 642-1-3,4.
Trappiste Monks. 839-1-6n.
Travel and Travellers. Manners of travellers. A story. *Essay* 132, p. 197.
 — Stage-coach language. 345-1-2.
 — Value of the foreign tour. *Essay* 364, p. 533.
 — Conversation on one's travels. 679-1-2.
 — Fable of the traveller and the grasshoppers. 519-1-3.
 — Addison's "Remarks upon Italy." 534-2-n.
 — Von Mandelslo. 614-2-n.
 — Other explorers. See CHARDIN; DAMPIER; MAUNDRELL.
 — *Hor. i Ep. ix.* 27.
 — "Those that beyond sea go, will sadly find, They change their climate only, not their mind."—Creech. *Motto to Essay* 80.
 — *Publ. Syr. Frag.*
 — "An agreeable companion upon the road is as good as a coach." *Motto to Essay* 122.
 — *Hor. i Ep. xi.* 29.
 — "Anxious through seas and land to search for rest, Is but laborious idleness at best."
 — Francis. *Motto to Essay* 364.
 — *Hor. i Ep. xi.* 30.
 — "'Tis not the place disgust or pleasure brings: From our own mind our satisfaction springs." *Motto to Essay* 424.
Treachery. Story of a Castilian, his wife, and friend. *Essay* 198, p. 286.
 — Story of Rhynsault's crime and punishment. *Essay* 491, p. 701.
Treason. Employment of spies to detect. *Essay* 439, p. 629.
Treaties. Methuen treaty with Portugal. 71-2-n.; 677-1-n.; 678-1-2.
 — Treaty of Commerce with France. 262-2-n.
 — Treaty-Latin. 440-1-8.
Trees. Jotham's Fable. 266-2-4.
 — Trimming into fancy shapes. 598-2-1.
 — A description in the Faery Queene. 768-2-6 to 8.
 — Addison on the pleasures of planting. *Essay* 583, p. 826.
 — Generally. *Essay* 589, p. 833.

Trees—continued.

- Felling.
 — *Ovid. Met. viii.* 774.
 "The impious axe he plies, loud strokes resound:
 Till dragg'd with ropes, and fell'd with many a wound,
 The loosen'd tree comes rushing to the ground." *Motto to Essay* 589.

Trente-et-un. Game of. 349-1-1.

Trick-Track, Game of. 572-2-2.

Triflers with Life. See DIARIES; WIMBLE.

Trifles. Fond of trifles; neglectful of the important. 47-2-1.

— Trivial accomplishments. 235-1-3, 4. See also ACCOMPLISHMENTS.

— Criticism of comparatively petty faults of great men. 406-2-5, 6.

— Petty cause of a diplomatic quarrel.

— Power of the meanest for evil. *Essay* 481, p. 688.

— In Literature. *Essays* 58 to 61, pp. 94 to 100; also, 315-2-3.

— *Hor. Ars Poet. v.* 451.

"These things which now seem frivolous and slight,
 Will prove of serious consequence."

— *Roscommon. Motto to Essay* 155.

— *Hor. 1 Ep. xviii.* 15.

"On trifles some are earnestly absurd;
 You'll think the world depends on every word." *Motto to Essay* 197.

— *Mart. 2 Epig. lxxxvi.*

"'Tis folly only, and defect of sense,
 Turns trifles into things of consequence."

Motto to Essay 470.

Trojans v. Grecians. The revival of letters. 342-1-2; 349-2-2, 3.

Trophonius's Cave. *Essay* 599, p. 843; also, 843-1-3, 4.

Trot, Nell. Waitress to the Oxford Ugly Club. 32-1-1.

Trott, John. His letters on dancing. 425-2-3, 4; 453-2-2, 3.

Trouble. The mind uncumber'd plays. *Motto to Essay* 597.

See also ADVERSITY; AFFLICTION; SORROW.

Trueby's (Widow) Water. 479-1-3; 479-2-2.

Truepenny, Jack. Type of Weak, Good-Nature. 133-1-2.

Trunk-maker, The. *Essay* 235, p. 336; also, 343-2-1; 369-2-2.

Truth. Fable of the Lion and the Painter. 20-2-4.

— Founder of the family of Good Sense and Humour. 59-1.

— Plato's description of God: Truth, his body; Light, his shadow. 722-1-2.

— Captivates with unborrowed charms. 873-2-2.

Truth—continued.

— Generally. *Essay* 352, p. 514.

— *Tull.*

"True glory takes root, and even spreads;
 all false pretences, like flowers, fall to the ground;
 nor can any counterfeit last long."
Motto to Essay 139.

— *Hom.*

"Sometimes fair truth in fiction we disguise;

Sometimes present her naked to men's eyes."
 — *Pope. Motto to Essay* 183.

See also COMPLIMENTS; DECEIT; LIARS; SINCERITY.

Tryphiodorus. 96-2-1, 2; 104-1-3.

Tulips. 166-1-3; 585-2-3; 833-1-3.

Tully. His book on the nature of the Gods Its style. 185-1-3.

— His frequent quotation in the Spectator remarked. 227-1-2.

— His rank as a genius. 234-2-5.

— His son Marcus, a blockhead. 442-2-5 to 7.

— His laborious study of eloquence. 457-2-4.

— Opinion of Gladiatorial combats. 626-2-3.

— An eloquent oration. 668-1-2.

— Linked with Aristotle as pattern for methodical writing. 681-1-3.

— Affection for his family. 701-1-4.

— MSS. of his orations, at Oxford. 799-1-6.

— His egotism. 801-1-2.

— There are also 23 quotations in the Spectator from his works, exclusive of Mottoes.

See also CICERO

Tumblers at Theatres. 209-1-3; 369-2-2.

Tunbridge, Kent, 89-2-3; 226-1-2; 708-2-2 to 5.

Tunes. Grenadiers' March. 406-1-8.

— Children in the wood. 262-1-2.

— Psalms. 407-2-5.

See also MUSIC.

Turkey. Two Turkish Bassas. 40-1-1.

— Employment of Greeks as Musicians. 53-2-1.

— Alliance with Charles XII. 71-2-2n.

— A superstitious charm of the Turks. 457-1-4.

— Sir Paul Rycant's works on. 500-1-2n.

— Turkish Tales. 149-1-3n; 728-2-5, 6.

See also KORAN; MAHOMET; SULTAN.

Turkish Baths in London. 507-2-5n.

Turner, Sir William. A city merchant. 725-1-3.

Turnus. A comparison with Æneas. 511-1-2.

Twopenny Club. 18-2-4.

Tyburn. 223-1-1.

Tyers, Thomas. Historical Essay on Addison. 163-2-1n.

Tyrants of the Tavern. *Essay* 508 p. 723

U.

Ugly Clubs. *Essays* 17, *p.* 30; 32, *p.* 53; 52, *p.* 85; 78, *p.* 125; 87, *p.* 139; *also*, 80-1-2.

Ulysses. Aristotle's admiration of the part. 392-2-2.

— Rowe's play of that name. 67-1-11.

Uncharitableness. Reading afflictions of others as Judgments. *Essay* 483, *p.* 690.

See also CALUMNY; CHARITY; DETRAC-TION; ILL-NATURE.

Unchastity. *See* CHASTITY; FREE-BENCH; IMMORALITY.

Uncle, A youthful. Claims to his nephew's reverence. 583-2-2.

Uncommon, The. *See* NEW; NOVELTY; STRANGE.

Undergraduates. The Loungers, Cambridge. *Essay* 54, *p.* 88.

— A letter from Oxford. 386-1-6.

— Jeremy Lovemore's Confessions. *Essay* 596, *p.* 840.

— "The Brainless Stripling, who, expell'd to Town,

Damn'd the stiff College and pedantick Gown,

Aw'd by thy Name, is dumb, and thrice a Week

Spells uncouth Latin, and pretends to Greek.

A sauntering Tribe! such born to wide Estates,

With Yea and No in Senates hold Debates: At length despis'd, each to his Fields re-tires,

First with the Dogs, and King amidst the Squires;

From Pert to Stupid sinks supinely down, In Youth a Coxcomb, and in Age a Clown."

— *Tickell.* 757-2-3.

See also UGLY CLUBS.

Understanding, The. *See* LOCKE; MIND.

Unforgiving tempers. *Essay* 181, *p.* 264.

Unfortunate people. *Essays* 293, *p.* 420; 456, *p.* 652.

Unhappy, Gate of the. Pharamond's. 135-1-2.

Uniformity, Act of. 8-2-11; 737-1-3.

Unities. In Poetry and Drama. 383-2-2; 384-1, 2.

— Unity in purpose and action. 13-2-2.

— *Hor. Ars Poet. ver. 1.*

"If in a picture, Piso, you should see
A handsome woman with a fish's tail,
Or a man's head upon a horse's neck,
Or limbs of beasts, of the most different kinds,

Cover'd with feathers of all sorts of birds:
Would you not laugh, and think the painter mad?

Trust me that book is as ridiculous,
Whose incoherent style, like sick men's dreams,
Varies all shapes, and mixes all extremes."

— *Roscommon. Motto to Essay* 63.

Universe, The. *See* GOD; PROVIDENCE; WORLD.

Universities. The Scotists and Smigle-sians. 341-2-5, 6.

— Greeks and Trojans. 342-1-2.

— Neglect of the subject of Elocution. 693-2-1.

— Puylaurens; Toulouse; Sedan; Rotterdam. 183-2-n.

See also CAEN; CAMBRIDGE; GLASGOW; OXFORD; UNDERGRADUATES; UPSALA.

Upsala University. 537-1-n.

Usurers. 569-1-n; 780-2-3.

Utrecht, Peace of. *Essay* 481, *p.* 688, *and notes; also*, 262-2-n.

V.

Vagrants. *See* ALMS; BEGGARS.

Valentine, Basil. Alchemist. 148-1-n.

Valentines, The. A story. *Essay* 426, *p.* 613.

Valets de Chambre to ladies. 75-2-2.

Valetudinarians. Conversation on their health. 212-1-2.

— John Rhubarb, an inmate of the Infirmary. 618-1; 618-2-1, 2.

— Another candidate for the Infirmary. 631-1-3.

— A woman's sketch of her husband. 814-2.

— A satire on. *Essay* 25, *p.* 43.

Vallée, Jacques. *See* DES BARREAUX.

Valour. *See* COURAGE.

Vanini. An Italian opponent of Orthodoxy. 566-2-10n.

Vanity. In the pulpit. 64-2-2.

— In the French. 134-1-2.

— Parent of extravagance. *Essay* 114 *p.* 173.

— In women. 302-2-3.

— The natural weakness of an ambitious man. 365-1-5.

— Prejudiced conceits of nations an societies. *Essay* 432, *p.* 621.

Vanity—*continued.*

- Parnell's Vision of the Paradise of Fools. *Essay* 460, *p.* 657.
 - Weighed in the Vision of the Scales. 663-1-3.
 - Boasting of singularities and defects. *Essay* 473, *p.* 676.
- See also* CONCEIT; EGOTISM; PRIDE.

Vapours, The. 175-2-1; 311-1-1; 351-1-1; 905-4.**Variableness of Disposition.** In women. 302-1-7; 305-2-1.

See also CHANGE (OF MIND); CHANGEFUL; CONSISTENCY; INCONSTANCY; IRRESOLUTION.

Variety. A necessity of man's nature.

- The Pleasures of. *Essay* 412, *p.* 594.
- See also* NOVELTY.

Vatican Library. A treasure in.

882-1-2.

Vavassor. Author of a work on Epigrams. 102-2-n.**Vegetarianism** and the doctrine of transmigration of souls. 304-2-1,2.**Venice.** The Carnival. 39-2-4.

— A Venetian Scaramouch. Italian Art. 134-1-4.

- Lewis Cornaro's work on Longevity. 283-1-2.
- Assassination of Boccacini. 419-1-n.
- Fame of its printing. 538-2-4.
- A letter from. *Essay* 443, *p.* 633.
- A casual allusion. 203-1-1.
- Venice Preserv'd. Otway's Play. *See* PLAYS.

Venus. The laughter-loving dame. 354-2-4.— Sappho's Ode to. *Essay* 223, *p.* 319.**Veracity.** *See* LIARS; SINCERITY; TRUTH.**Verdict** of Chance-Medley. 529-2-1.**Verse.** English Blank Verse in Tragedy. 65-1-5; 65-2-2.

- Peculiar standards of merit. 315-2-3.
- "Poets on glass." 315-2-5.
- A new way to make Latin verse. 316-1-2-n.
- Fitting the numbers to the sense. 361-2-3 to 5.
- Golden verses. Capping verses. 718-1-2.
- Epistolary Verse. *Essay* 618, *p.* 865.
- Fitting the metre to some visible shape. 95-2-n.
- The Syrinx. 95-1-n.

See also POETRY; POETS.

Vertot, Abbé. 510-1-n.**Vertue, Mr.** Engraver. 524-1-n.**Vicar's Wife, A.** 363-2-1; 364-1-1 to 3.**Vice.** Attack the Vice, not the Vicious. 29-2-1.

- The Spectator takes into his jurisdiction those vices which are too trivial for the chastisement of the law, and too fantastical for the cognisance of the Pulpit. 57-2-7.
- Scorn of it to be blended with Pity. 128-2-1.

Vice—*continued.*

- The offspring of the Furies, and the parent of Misery. 267-2-5.
 - Addison's Allegory on its nature. 267-2-4 to 6; 268-1-1 to 3.
 - One cause of. 319-1-2.
 - Danger of severity and censoriousness. 347-1-2.
 - Seeds of goodness in the most sunken. 374-1-5.
 - Vicious old men. *Essay* 274, *p.* 393.
 - The unconquerable foe of equanimity. 556-1-7.
 - Steele's Allegory on Moral Culture. *Essay* 455, *p.* 651.
 - False Shame and Moral Cowardice. Causes. *Essay* 458, *p.* 655.
 - Effects of Poverty and Wealth. *Essay* 464, *p.* 663.
 - Allegory on Temptations. *Essay* 524, *p.* 745.
 - Vegetative nature of the Soul. If not flowers, weeds. 788-2-3.
 - Memory, not Guilt, abandoned in the Exchange of Miseries. 797-1-3,4.
 - Dual Nature of Man. *Essays* 548, *p.* 779; 564, *p.* 803.
 - Byrom's Vision of the Examination of Hearts. *Essay* 587, *p.* 830.
 - The Pursuit of Pleasure. *Essay* 624, *p.* 871.
 - Immoral teaching in Plays. *See* PLAYS.
 - No man e'er reached the heights of Vice at first.—*Juvenal. Motto to Essay* 154.
 - Covering with specious names. *Mottoes to Essays* 276, 286.
- See also* ACTIONS; JUDGMENTS; IMMORALITY; SIN; VIRTUE.

Villacerfe, Madame de. Story of a Surgeon's slip. *Essay* 368, *p.* 539.**Village Church.** A Sunday with Sir Roger. *Essay* 112, *p.* 171.**Villainy, Stories of.** The Castilian, his wife, and his friend. 286-2-5,6.

- A secret marriage and its sequel. 468-1,2.
- A timely repentance. *Essay* 375, *p.* 548.
- Bussy d'Amboise. 669-1-n.

See also INFAMOUS CHARACTERS.

Villars, Abbé de. His work on the Rosicrucians. 554-1-n.**Villiers.** *See* BUCKINGHAM.**Vinci, Leonardo da.** His genius. 787-2-6.**Viner, Sir Robert.** A Lord Mayor of London. 661-2-4.**Violins.** 370-1-n; 635-2-2.**Virgil.**

The Æneid.

- Full of Greek idioms. 409-1-6.
- Parallels in Chevy-Chase. *Essay* 74, *p.* 119.
- Choice of hero. 114-2-3.
- Plan and moral. 114-1-4; 114-2-3; 521-2-5.

Virgil—continued.

- Piety of his Heroes. 421-1-2.
- Neglect of Poetic Justice. 780-1-2 to 5.
- Camilla. 28-2-2.
- Dido and Æneas. 102-2-1.
- Japis and Æneas. 813-1.
- Drances. 331-1-3.
- Punishment of Voluptuaries after death (Bk. vi.). 143-2-1.
- *Comparison with Homer and Milton.*
- Employment of Allegorical Persons. 523-1-4; 523-2.
- The Balances. 662-2.
- Parallels in Milton. 485-2-3; 504-1-2; 541-1-2.
- State of Pre-existence of Heroes. 446-2-6.
- Virgil's Jupiter and Milton's God. 455-1-2.
- The marvellous in incident. 456-1-2.
- Plan. Visions of Æneas and Adam. 532-1-4.
- Generally. Essays on Paradise Lost. *Essays* 267, p. 381; 273, p. 391; 279, p. 399; 297, p. 425; 303, p. 435; 321, p. 463; 351, p. 511; 417, p. 601.

Generally.

- Georgics. 103-1-n.; 241-2-2; 293-2-2; 731-1-1.
- Eclogues. 275-1-2.
- A comparison with Homer. 234-1-4.
- His place in Steele's Dream of Parnassus. 732-1-1,2.
- "That divine author." 591-1-5.
- Pope's Poem "The Messiah," an imitation of Pollio. *Essay* 378, p. 552.
- His indebtedness to Homer. 493-2-3.
- Fitting numbers to sense. 362-1-6.
- Relations with contemporary authors. 360-2-4.
- His "most dangerous pages." 329-2-3.
- His rank as a genius. 234-2-5.
- Suppose only one copy of his works! 243-1-1.
- "And Virgil's sacred work shall die" (Cowley). 242-2-4.
- Allegorised the Platonic Philosophy. 143-2-1.
- Pleases readers of plain common Sense. 114-1-2.
- Martial would defeat him at a Parliamentary election. 103-1-2.
- No mixt wit in him. 101-2-2.
- A comparison with Tasso. 13-1-1.
- Would never have been heard of but for, etc. 856-2-3.
- Ogleby's edition. 61-2-n.; 62-1-1.
- Quotation and minor allusion. 355-2-3; 336-2-5.

See also Æneas.

Virginia. See TOBACCO.**Virtue.** The Athenians understand what is good; the Lacedæmonians practise it.

- 14-2-3.
- Recognised and admired even where not followed. 85-2-2; 346-2-8.
- Hidden stores in Human Nature. 170-2-4.

Virtue—continued.

- No harm can befall the truly good. 216-1-2.
- Good-Nature, a Moral Virtue. 258-2-1,3.
- The offspring of the Gods, and Mother of Happiness. 267-2-5.
- Addison's Allegory of Good and Evil. 267-2-5,6.
- Value of the simpler and less ambitious virtues. 284-1-2.
- Cold without Religion. 290-2-4.
- Heathen Virtues characterised as Shining Sins. 306-2-6.
- Wild and untrained virtues. *Essay* 215, p. 309.
- Oppressed in this life. 314-2-4.
- The force of Modesty. 331-1,2.
- Its Beauty and Loveliness. *Essay* 243, p. 346.
- A definition of. 346-2-1.
- God, the only just Judge. *Essay* 257, p. 307.
- Hidden beauties of character. 368-1-3.
- Is the true and real honour. 411-1-2.
- Domestic Virtues concern all the world. 416-2-1.
- Increases personal beauty in women. 433-2-2.
- Education of children in. *Essay* 337, p. 490.
- He has no merit who is not conscious of. 496-2-1.
- Story of a temptation and a reparation. *Essay* 375, p. 548.
- Equanimity, a natural fruit of. 556-1-7.
- Virtue struggling with adversity, a sight for the Gods. 548-2-2,3.
- The Gods placed Labour before Virtue (Hesiod). 640-1-4.
- First steps towards ill. 641-1-2; 642-1-2.
- Cultivation of. An Allegory. *Essay* 455, p. 651.
- Effects of Poverty and Wealth. *Essay* 464, p. 663.
- Its duty to regulate, not extirpate, the affections. 706-2-4.
- Temptations to Evil. An allegory. *Essay* 524, p. 745.
- Instinct often mistaken for. 846-2-2.
- Difficulty of pursuit the test of worth. 846-2-2.
- The more you distribute it, the more you have left. 847-1-4.
- Memoirs of an obscure man. *Essay* 622, p. 869.
- Pursuits of Vice and Folly compared. *Essay* 624, p. 871.
- The "Half-Virtues," e.g., Cleanliness. 879-1-3.
- Dual Nature of Man. *Essays* 548, p. 779; 564, p. 803; also, 267-2-5,6.
- "The paths of Virtue must be reached by toil, Arduous and long, and on a rugged soil, Thorny the gate, but when the top you gain, Fair is the future and the prospect plain." — *Works and Days*, Bk. i. (Cooke's Translation). 640-1-n.

Virtue—continued

- Where pleasure flourishes, Virtue fades.
Motto to Essay 151.
See also ACTIONS; EVIL; GOOD; INTENTION; JUDGMENTS; MERIT; PASSIONS; VICE.

Virtuosos (Virtuosi). 124-1-3; 316-1-3; 345-2-3; 347-1-5; 355-1-2.

- Visions.** Addison's on Wit. *Essay 63,*
p. 103.
 — Addison's on Pictures. *Essay 83,*
p. 133.
 — Glaphyra's Vision of her dead husband.
 169-2-2.
 — Vision of Mirzah. A view of human
 life. *Essay 159, p. 232.*
 — Addison's Balances, and Worth. *Essay*
463, p. 662.
 — Steele's Home of the Muses. *Essay 514,*
p. 731.
 — The fascination of Temptations. *Essay*
524, p. 745.
 — Mountain of Miseries. *Essays 558, 559,*
p. 796.

See also ALLEGORIES; DREAMS.

Visiting. A way with unwelcome acquaintances. 43-1-2,3.

Visiting—continued

- Fashion of Bed-visits. 75-2-3.
 — A question on etiquette. 301-1-1.
 — An artful call. 469-2-5.
 — A robbery of one's time. 678-1-5.

Vitruvius. 242-2-6.

Vivacity. The gift of women. 193-1-2.

— Often mistaken for wit. 323-1-4.

Vivisection. 37-1-3; 182-2-4.

Vizard, Mrs. Top toast of the Ugly Club.
 31-2-3

Vizier, A. Story of. 728-2-5,6.

Voice, The. Imitation of sounds. 42-2-n.

— Control of. 327-2-3 to 5.

See also ORATORY; SPEECH.

Voluntaries. Custom of having one before

the First Lesson. 877-2-6.

— Other allusions. 218-1-3; 493-1-1.

Voluptuousness. *Essay 90, p. 142.*

See also IMMORALITY; LICENTIOUSNESS; SEDUCTION; SENSUALITY.

Votes. Argument by Poll. 342-1-4.

Vulcan's Dogs. Keen scent for chastity.
Essay 579, p. 821.

Vulgar, The. "The Great Vulgar and the small." (Cowley.) 174-2-3n.

W.

Wagers. "Fools for arguments lay Wagers." 214-2-3n.

— Competitions in eating and drinking.
 501-2-4.

— Statute of 7 Anne, Cap. 17. 742-1-2n.

Wages. Board-wages of servants. 140-2-3; 151-1-2.

— General question. *Essay 232, p. 331.*

Wake, Archbishop. A romantic story.

452-2-5,6; 453-1-n.

Wake, Colonel. A romantic story.

452-2-5,6; 453-1-n.

Wakes, Country. A description. *Essay*

161, p. 235.

— "The Country-Wake." A play. 716-2-2.

Wales. *See WELSHMEN.*

Walkerne (Herts). A trial for witchcraft.

179-1-n.

Walking. An agreeable companion upon

the road is as good as a coach.

Motto to Essay 122.

Wall, Dr. Wm. History of Infant Baptism.

146-1-2; 146-2-n.

Wall-paintings. 598-1-1.

Wall-papers. 136-2-1.

Wall of China. 599-1-3.

Wall, Taking the. 753-1-4.

Waller. Much given to "mixt wit."

101-2-2.

— His easiness has made insipid poets.

793-1-5.

— Quotations. 17-1-1; 219-1-n.; 232-1-2n.;

261-2-3; 321-1-4; 354-2-4.

Walpole, Sir Robert. A patron of

Haym. 370-1-n.

Walter, Lord Chief Baron. 236-2-4.

Want. *See POVERTY.*

Wants. Marcus Aurelius's aim to reduce
 the number of his. 883-1-4.

— *Hor. 1 Ep. xvii. 43.*

"The man who all his wants conceals,
 Gains more than he who all his wants reveals."—*Duncombe. Motto to Essay 360.*

— *Socrates apud Xen.*

"The fewer our wants, the nearer we resemble the gods." *Motto to Essay 634.*

See also DESIRE.

Wapping. 305-2-1; 635-2-2.

War. The cost to a nation. *Essay 180,*

p. 262; also 289-1.

— Jupiter and the General's prayer for

victory. 569-1.

— One nearly caused by an affray of lac-

queys. *Essay 481, p. 688.*

— "Christian system of powder and ball."

745-1-3.

Warner, John. Goldsmith, near Temple

Bar. 786-1-3.

Warwickshire. Warwickshire man is

known by his grin. 253-1-1.

— Lady Bluemantle, a mischief-maker.

615-2-1.

— Stratford on Avon. 877-1-9.

Waste. The empty spaces of Life. 147-1-3;

148-1-7.

— Nineteen out of twenty talents unem-

ployed. 147-2-4.

— Hidden stores of knowledge and virtue

within us. 170-2-4.

Waste—*continued.*

- Untrained forces of character. *Essay* 215, *p.* 309.
- Full head, but tied tongue. 318-1-3.
- Unemployed or misdirected energy. *Essays* 316, *p.* 457; 404, *p.* 585.

Watch, The. Encounters with. 321-2-2; 470-2-3; 525-1-1; 266-2-3.

- Watchman's thump at midnight. 356-2-4.
- Crying the hour. 651-1-2.
- The Watchman and the Goose. 550-1-2.

Watch-making. 332-2-2.**Water.** Fable of the drop and the pearl.

- Water Theatre. 245-2-2n.; 902-4.
- New River. *See* NEW.

Watermen, London. *Essay* 383, *p.* 558.**Watt, Powder.** 357-2-3.**Watts, Isaac.** A school-fellow of John Hughes. 108-1-1n.

- Author of letter and verses in *Essay* 461, *p.* 659; 885-n.
- Professor Morley's biographical notes. 660-1-n; 885-n.

Waxworks. *See* SALMON (Mrs.).**Weak, The.** Their power for evil. *Essay* 485, *p.* 693.**Wealth.** The natural fruit of Liberty.

- The Father of Love. 720-2-3.
- See also* RICH; RICHES.

Weapons. 198-1-1; 625-1-5.

See also BLUNDERBUSS; GUN; PISTOLS; SWORDS.

Weather. Fable of Jupiter and the Countryman. 44-2-4.

- British climate. 113-2-1; 192-1-2; 683-1.
- Influence on the Constitution. 237-1-3.
- Conversation on. 111-1-4; 631-1-3.
- A weather-glass. 403-1-6; 631-1-3.

Weaver, Mr. Author of a book on dancing. 667-2-2.**Weavers.** Story of a drunken weaver and a lottery-ticket. 345-2-2.

- Epitaph on a Spitalfields weaver. 738-1-3.

Weddings. Inscriptions on rings. 142-1-1.

- Robin Bridegroom's complaint of rough music. 535-1-2.
- Bride-cake under the pillow. 841-2-5.

Weekly Newes. The first newspaper. 636-2-n.**Weeping.** *See* TEARS.**Weighing, Worth.** Allegory of the Balances. *Essay* 463, *p.* 662.**Weight.** Eating in a "mathematical chair." 44-1.**Welshmen.** Dr. Charles Roderick, head master at Fton. 244-2-3.

- An amusing letter from Davyth ap Shenkyn. 326-1-2.

Wenching. *See* IMMORALITY; PRO-CURESSES; SEDUCTION.**Wenham, Jane.** Tried for witchcraft. 179-1-n.**Westminster.***The Abbey.*

- Tomb of the Duke and Duchess of Newcastle. 155-2-1.
- Sir Roger's visit. *Essay* 329, *p.* 479.
- Another *Essay* of Addison's. *Essay* 26, *p.* 45.
- St. Evremont buried there. 56-1-n.
- Another allusion. 858-1-2.

Westminster Hall.

- Colours taken at Blenheim. 207-1-3n.; 358-2-n.
- "The late shake of the roof." 618-1.
- Courts and lawyers at. 24-2-2; 36-2-2, 5; 141-1-1; 589-1-2; 618-1; 692-2-1; 784-2-1.

The School.

- A boy and his servant. 151-1-3.
- The boy and the Blenheim colours. 207-1-3.
- Generous action of a boy, and its sequel. 452-2-3 to 6.

Generally.

- Bumper Tavern, James's Street. 378-2-n.
- Dr. Clarke, Rector of St. James's. 539-1-n.
- The City of Westminster. 30-1-4; 196-2-3; 203-1-2; 356-2-2; 439-1-1; 517-2-1; 749-2-4.

Weston, Lord Treasurer. Sketch of his character. 630-2-n.**Whalebone** in women's dress. 215-2-2; 312-1-3.**Wharton, The Lords.** 109-1-n; 467-1-n.**Which.** Use of the Word. 126-2-5; 129-2; 202-1-5.**Whichenovre Custom.** *Essays* 607, 608, *p.* 853.**Whigs.** Observations of the Indian Kings. 83-1-2, 3.

- Party-patching at the Opera. *Essay* 81, *p.* 131.
- Minor allusions. 100-2-1; 190-2-1; 191-1-3, 4; 197-1-4; 257-2-1.

Whims. A series of dinners to oddities. *Essay* 371, *p.* 544.

- The Portuguese Minister and the spectacles. 709-2-2.
- In regard to numbers. *Essay* 632, *p.* 880.

Whisk, The Game of. 118-1-4; 349-1-1.**Whiskers.** *See* BEARDS.**Whisperers.** *Essays* 457, *p.* 654; *also*, 218-2-3; 219-1-1; 245-2-2.**Whist.** *See* WHISK.**Whistling.** In a Coffee-house. 215-1-3.

- A whistling match. 262-1-1, 2.
- To a horse. 262-1-2.
- The best whistler in Europe. *Essay* 570, *p.* 809.

Whiston, William, 576-1-1n.**White, Moll.** A reputed witch. 179-1; 179-2-1; 387-1-5.**White-pot.** A kind of Custard. 167-2-2.**White's Chocolate-House.** 141-1-2n.; 462-1-4; 721-2-5.**Whitehall.** The Tilt-yard. 167-1-4n.

- Other allusions. 255-2-2; 466-2-4.

Whittington. A mock opera. 13-1-2;
26-1-3; 26-2-n.

Who. Use of the Word. 126-2-5; 129-2.

Whole Duty of Man. 808-2-3.

Whom. Use of the word. 202-1-5.

Widower's Affliction. *Essay* 520,
p. 740.

Widows. The inconstant Ephesian. 20-2-n.;
334-1-3, 4.

— Widow and her daughter, rival beauties.
Essay 91, p. 144.

— A young widow's love affair. 219-2-3;
766-2-4.

— Widow-hunters. 450-1-1, 2; 806-2-2; *also*,
Essay 561, p. 799.

— Widow Trueby. 479-1-3; 479-2-2.

— The Amorous Widow. A play. 535-1-3.

— Jupiter and the Widow's lover's prayer.
569-1.

— Grecian Custom. Penelope. 853-1-1, 2.

— Widows' Club. Report of proceedings.
Essay 561, p. 799.

— A widow's autobiography. *Essay* 573,
p. 813.

— The Love-Casuist. Custom of Free
Bench. *Essays* 614, p. 861; 623, p. 870.

— Sir Roger's flame. *Essays* 113, p. 172;
118, p. 179; *also*, 6-1-1; 175-2-3; 424-2-3;
736-2-2; 489-1-2, 3.

— Widow's Coffee-House. 749-1-3.

Wight, Isle of. 215-1-1.

Wigs. Night-cap Wigs. 195-1-4; 461-1-5.

— Bob-wigs. 195-1-3.

— Periwigs. *Essay* 129, p. 194; *also*,
291-2-5; 327-2-2; 747-2-5.

— Other allusions. 95-2-4; 194-2-7; 459-1-14;
461-1-4, 5; 766-1-3; 694-2-3; 818-2-1; 879-1-2n.

Wilks, Mr. An actor. 385-2-1; 543-1-1.

Will. Nothing laudable where Will is not
concerned. 54-1-1.

— Development of Desire into Act and
Habit. 368-2-2.

— Good-will. *See* GOOD.

Will (Testament). Sir Roger's.
Essay 517, p. 736.

Will's Coffee-House. 3-2-in.; 6-2-1;
73-1-4; 146-2-3; 203-1-1; 391-1-2; 444-2-4;
578-1-1; 584-1-6; 651-1-2; 654-2; 742-2-1.

William III., King.

— Steele's estimate of his character.
Essay 516, p. 734.

— Dr. Radcliffe's attendance on. 671-1-n.

— Fleetwood's sermon on his death.
559-2-n.

Willis, Mrs. An actress. 209-2-n.

Willoughby de Broke, Lord. 125-2-n.

Wills, Mr. W. H. His annotated edition
of the Coverley papers. 163-2-n.

Wiltshire. Marlborough. Native place
of John Hughes. 108-1-n.

— Winchenden. Seat of Lord Wharton.
467-2-n.

— Chippenham. Dr. Scott. 641-1-n.

— Melksham. Henry and Edward Martyn.
262-2-n.

Wimble, Will. An easy, good-natured
trifler.

— Sketch of his character. *Essay* 108,
p. 165.

— His ceremoniousness. 181-2-2.

Wimble—continued.

— In trouble with Tom Touchy.
185-1-5; 185-2-3, 4; 387-1-4.

— Party-prejudice. Distrusts the Spec-
tator. 191-2-3.

— His inference from the Spectator's taci-
turnity. 197-1-2.

— Manufacture of Tobacco-stoppers.
387-1-4; 480-1-2.

— Enters heartily into Christmas festivities.
387-2-1.

— Honeycomb rallies the Spectator on.
197-2-2.

Windows. Breakers of. 162-1-1; 321-2-2;
396-2-1.

— Poets on Glass. 315-2-6.

Winds. Virgil's Ruler of. 336-2-5.

— East Wind. Effect on the temper.
631-2-4.

— Trade Winds. 785-2-3.

Windsor Tune. 408-1-1.

Wine. Port. 71-2-in.; 118-1-3; 378-2-2;
529-2-1; 530-1-n.

— Spanish. 902-2; 904-2.

— French. 71-2-in.

— Herefordshire. 529-2-1.

— Home-made British. 478-2-1.

— Green wines. 379-1-1.

— Adulteration. *Essay* 362, p. 529; *also*,
378-2-n.

— "A skin full." 829-2-3.

— Not every throat is fit to drink. 208-2-1.

See also BROOKE; BURGUNDY; CHAM-
PAGNE; CLARET; DRINKING; TEM-
PERANCE.

Wing Verses. 95-1-1, 3; 104-1-1.

Wingate's Arithmetic. 146-1-3.

Wink, Tipping the. 356-1-1.

Winstanley, Mr. Proprietor of the Water
Theatre. 245-2-2, n.; 902-4.

Winston, Thomas. 575-2-n.

Winter. Spain the country in which to
spend it. 571-1-3.

— Figure of, in the March of the Seasons.
613-1.

— A winter Garden. 683-1.

— Evening games. 349-1-1.

— Ambrose Philips's "Winter-piece."
319-2-4n.

Wisdom. Wise man and the fool. Dif-
ferences between. 118-2-2; 322-2-3.

— Cunning an untrained form of it. 309-2-3.

— Sometimes called discretion. 323-2-2.

— "Of plain good sense, untutor'd in the
schools."—*Horace. Motto to Essay* 109.

Wisdom of Solomon. Book of.
315-1-2, 3; 323-2-2; 862-2-4, 5.

Wisdom of the Son of Sirach. *See*
SIRACH.

Wise, London and. Nursery gardeners.
13-1-3, n.; 682-2.

Wiseacres. *Essays* 568, p. 807; 43, p. 71;
also, 205-2-3.

Wishes. Wishing time to fly. 147-1-2.

— Return of youth. *Essay* 153, p. 224.

— Caligula. That the human race had but
one neck. 350-2-2.

Wishes—continued.

— Petitions to Jupiter. *Essay* 391, p. 568.
— Are the natural prayers of the mind.

— Exchange of miseries. *Essays* 558, 559, 569-2-2, p. 796.

— *Hor. 1 Sat. i. 1.*

"Whence is't, Mæcenās, that so few approve
The state they're placed in, and incline to rove ;

Whether against their will by fate imposed,
Or by consent and prudent choice espoused ?
Happy the merchant ! the old soldier cries,
Broke with fatigues and warlike enterprise.
The merchant, when the dreaded hurricane
Tosses his wealthy cargo on the main,
Applauds the wars and toils of a campaign :
There an engagement soon decides your doom,

Bravely to die, or come victorious home.
The lawyer vows the farmer's life is best,
When at the dawn the clients breaks his rest.

The farmer, having put in bail t'appear,
And forced to town, cries they are happiest there :

With thousands more of this inconstant race,
Would tire e'en Fabius to relate each case.
Not to detain you longer, pray attend,
The issue of all this : Should Jove descend,
And grant to every man his rash demand,
To run his lengths with a neglectful hand ;
First, grant the harass'd warrior a release,
Bid him to trade, and try the faithless seas,
To purchase treasure and declining ease :
Next, call the pleader from his learned strife,
To the calm blessings of a country life :
And with these separate demands dismiss
Each suppliant to enjoy the promised bliss :
Don't you believe they'd run ? Not one will move,

Though proffer'd to be happy from above."
—*Horneck. Motto to Essay* 558.

See also **DESIRE**.

Wit. *Essay* 35, p. 58.—*Addison*.

— Pedigree of the True and the False.
Cowley's definition of Wit by negatives.
False Wit, indifferent whether it attacks the good and countenances the vicious, and heedless of causing pain.

— *Essay* 47, p. 78.—*Addison*.

Jesters at Courts. National Drolls. April Fools. Sleeveless errands. Biters. Butts in conversation. Falstaff.

— *Essay* 58, p. 94.—*Addison*.

History of False Wit. Verses in the shapes of Eggs, Wings, Axes, Shepherd's Pipes, &c. Posies. Acrostics. George Herbert and Du Barras guilty. The Old Testament transcribed in the form of a periwig.

— *Essay* 59, p. 96.—*Addison*.

False Wit, continued. Lipogrammists, or Letter-Droppers ; Tryphiodorus's *Odyssey*. Rebuses :—Cæsar's coinage, Cicero's monument, Marcus Aurelius's statue, Mr. New-

berry's house-sign, Device at Blenheim House. Echoes in Poems :—Ovid, Erasmus ; ridiculed in passage quoted from Hudibras.

— *Essay* 60, p. 97.—*Addison*.

False Wit continued. Age of the Monks : The *Æneid* turned into rhyme ; a book filled with hexameters in which no more than eight distinct words were employed. Anagrams. Acrostics. Chronograms : found often on modern medals ; German wits addicted to them. Bouts rimés : taken seriously by Menage ; ridiculed by Sarasin. Doggerel : Hudibras admired more for that than for its finer wit.

— *Essay* 61, p. 99.—*Addison*.

False Wit, continued. Puns, called by Aristotle Paragrams. Reputation for Pun, Clinch, or conundrum required by King James the First of nominees for bishoprics. Offenders in Puns. Cicero, Bishop Andrews, Shakespeare, Isocrates, Plato. The science of Punning : The Paranomasia, the Plocé, the Antanaclassis. Distinction between Puns and true Wit first pointed out by Quintilian and Longinus. Periodical revivals of the taste. The Witches' Prayer, which utters a blessing or a curse according as it is read forwards or backwards. Definition of a Pun. True wit bears the test of translation into other languages. Aristenetus's description of a fine woman applied to it.

— *Essay* 62, p. 100.—*Addison*.

Locke's account of Wit,—Congruity and Resemblance of Ideas—the best. Addison's further requirement that the effects of Delight and Surprise should be produced. Enumeration of the several species of Wit. Distinction between the True and the False defined and illustrated. Mixt wit, *i.e.*, that which partakes of the nature of each : lists of the guilty and the innocent among authors. Carriage of similes to excess : Cowley's Love and Fire. Epigram the proper province for Mixt Wit. Dryden's definition of Wit would give Euclid first place among wits. Criticism of Bouhours and Boileau. The abandonment of simplicity by poets leads to Gothic taste, to foreign and trivial ornaments. Popular taste : Martial would carry the day against Virgil at a Parliamentary election. Wit may be produced by the *opposition*, as well as by the *resemblance* of ideas.

— *Essay* 63, p. 103.—*Addison*.

An Allegory of True, Mixt, and False Wit. Figures of Falsehood, Echo, Altars, Axes, Wings, Eggs, Anagrams, Acrostics, Chronograms, Tryphiodorus the Lipogrammatist, Rebuses, Crambo, Double Rhymes, Puns ; of Truth, Wit, Mixt Wit, Heroic Poetry, Tragedy, Satire, Rhetoric, Comedy, and Epigram. The region of prodigies vanishes, and woods and rivers, fields and meadows are restored to view.

— *Essay* 65, p. 106.—*Steele*.

Wit in Plays. An examination of Etherege's Man of Mode. The Fine Gentleman utters the sentiment and uses the language of a

low blackguard, and the Fine Lady is coarse and repulsive. The shoemaker is in reality the gentleman of the play.

— *Essay* 504, p. 718.—*Steele*.

Petty Wit. Cross-purposes, Questions and Commands, Crambo, Capping Rhymes, Golden Verses, Puns, Double Meanings. The "Biters."

Other allusions in the Spectator.

— "To Madness near allied."—*Dryden*.

— Fable, the earliest form. 266-2-4.
— Laborious and skilful nothings.

— Its office. To give an agreeable turn to what is known. 361-2-1.

— Only one piece of Pleasantry in Paradise Lost. 401-2-1.

— General taste in England for forced conceits. 591-2-4.

— The Final Cause of its raising Pleasure.

— Figure of, in Steele's Dream of Parnassus. 732-2-1.

— Fashion of ridiculing Marriage. 747-2-3.

— Slang. *Essay* 616, p. 863.

— Pedantic, elephantine humour.

— Ill-Nature and Malice. *Essay* 23, p. 40 ;

— "Wit's Commonwealth." A book.

— Witty Club, Oxford. 31-1-2.

— Thinking more of Wit than of Sense and Virtue. 13-2-1.

See also LAMPOONS ; RAILLERY ; RIDICULE ; SATIRE.

Witches. The Witches' Prayer. An epigram. 100-2-1.

— A trial for witchcraft in 1712. The evidence ! 179-1-n.

— Popular superstition. *Essay* 117, p. 178 ;

— "A White Witch." 197-1-2.

— In Plays. "The Lancashire Witches" and "Macbeth." 209-2.

Witnesses. An instance of how much they can prove when they try. 179-2-n.

Witt, De. His method of working. 405-2-8.

Wives.

(1.) *Satires on.*

(2.) *Stories of.*

(3.) *Agreeable Types.*

(4.) *Other Types.*

(5.) *Generally.*

(1.) SATIRES ON WIVES.

— The Satire of Simonides. 302-1-2.

— Power of tears and fainting-fits. 360-1-3.

— Billing and Cooin in public. 431-1-2.

— Republic of Amazons. The Secret of happiness. 622-2-4.

— Husbands and Clubs. 690-1-1 ;

— Honeycomb's dream. *Essay* 499,

— Whichenovre Flicht of Bacon. *Essays*

See also HENPECKED.

Wives—continued.

(2.) *STORIES OF.*

— A husband's fight for independence.

— Jack Anvil and his commander. *Essay*

— Weaver and his wife's lottery ticket.

— The Castilian's wife and the French

— Herod and Mariamne. Fatal curiosity.

— A secret marriage and its sequel. *Essay*

— Adversity, insult, and reparation. *Essay*

— A Temptation. 582-2-3,4.

— Anne Boleyn's letter from the Tower.

— A City merchant and his three wives.

— A villainy and a vengeance. Rhynsault.

— Procris and Cephalus. Unfounded and

(3.) *AGREEABLE TYPES OF WIVES.*

— Emilia. A sketch by Steele. *Essay*

— Simonides' model, the Bee type. 302-2-5.

— Pliny's happy union. 748-1-3,4.

— A widower's lamentation. *Essay* 520,

— The happy and contented. 343-2-3 ;

— A dying wife's letter to her absent

— Others. 28-1-3 ; 194-1-2 ; 288-2-2.

(4.) *OTHER TYPES OF WIVES.*

— Shrews. Scolds. 302-1-5 ; 652-1-2 ;

— Vain and selfish. 28-2-1 ; 302-2-3.

— Thriftless and extravagant. 305-1-5 ;

— Variable temper. Martha Tempest.

— Whispering, secret-loving. 281-1-2.

— Faustina, wife of Marcus Aurelius.

— The Cat. 302-2-2.

— "Wife who wears the breeches."

— Giddy and vain. An officer's wife.

— The Wasp. 431-1-2.

— Salamanders. Endangering reputation.

— The Cat. 302-2-2.

— "Wife who wears the breeches."

— Giddy and vain. An officer's wife.

— The Wasp. 431-1-2.

— Salamanders. Endangering reputation.

— The Cat. 302-2-2.

— "Wife who wears the breeches."

— Giddy and vain. An officer's wife.

— The Wasp. 431-1-2.

— Salamanders. Endangering reputation.

— The Cat. 302-2-2.

— "Wife who wears the breeches."

— Giddy and vain. An officer's wife.

— The Wasp. 431-1-2.

— Salamanders. Endangering reputation.

— The Cat. 302-2-2.

— "Wife who wears the breeches."

— Giddy and vain. An officer's wife.

— The Wasp. 431-1-2.

— Salamanders. Endangering reputation.

— The Cat. 302-2-2.

— "Wife who wears the breeches."

— Giddy and vain. An officer's wife.

— The Wasp. 431-1-2.

— Salamanders. Endangering reputation.

— The Cat. 302-2-2.

— "Wife who wears the breeches."

— Giddy and vain. An officer's wife.

— The Wasp. 431-1-2.

— Salamanders. Endangering reputation.

— The Cat. 302-2-2.

— "Wife who wears the breeches."

— Giddy and vain. An officer's wife.

— The Wasp. 431-1-2.

Wives—continued.

- A complaint of husbands. *Essay* 178, p. 260.
- Pin-money. *Essay* 295, p. 423.
- Choice of, and relations with husbands. *Essays* 128, p. 193; 236, p. 337.
- Barbara Crabtree and the cudgel. 360-1-2.
- "Wanton Wife of Bath." A Ballad. 352-1-5.
- "Wanton Wife." A Play. 535-1-3.
- Generally. *Essays* 490, p. 700; 506, p. 720.
- *Simonides*
- "Of earthly goods, the best is a good wife ; A bad, the bitterest curse of human life."

Motto to Essay 209.

See also HENPECKED; HUSBANDS; LOVE; MARRIAGE; WIDOWS.

Wolsey, Cardinal. Wrote the original preface to Lilly's Latin Grammar. 317-1-n.
— His fall. 769-2-6, 7; 871-2-2.

Women.

[*Note.*—The several features of this subject—the most difficult to analyse of any in the Spectator—will, it is hoped and intended, be found clearly indexed under their respective heads in the body of this volume.]

List of Headings.

1. A definition of Woman.
2. Stories of Women.
3. Satires on Women.
4. Agreeable Types.
5. Other Types.
6. Some Weaknesses.
7. Their Conversation and Eloquence.
- Their Place and Duties.
9. Generally.
10. Cross-References.

1. A DEFINITION OF WOMAN.

— "One of the Fathers, if I am rightly informed, has defined a Woman to be *ξῶον φιλοκόσμον*, an Animal that delights in Finery. I have already treated of the Sex in two or three Papers, conformably to this Definition, and have in particular observed, that in all Ages they have been more careful than the Men to adorn that Part of the Head, which we generally call the Outside.

"This observation is so very notorious, that when in ordinary Discourse we say a Man has a fine Head, a long Head, or a good Head, we express ourselves metaphorically, and speak in relation to his Understanding; whereas when we say of a Woman, she has a fine, a long, or a good Head, we speak only in relation to her Commode." 379-1-3.

2. STORIES OF.

- Inkle and Yarico. A villain and his benefactor. 21-1-2.
- Haughty Beauty and her plain but pleasant sister. *Essay* 33, p. 55.

Women—continued.

- Rivals in beauty and dress. *Essay* 80, p. 128.
- The Castilian, his wife, and a Frenchman. *Essay* 198, p. 286.
- Lady Anvil, a City Merchant's wife. *Essay* 299, p. 429
- An insulting offer. 583-1-3.
- A wronged woman. *Essay* 611, p. 857.
- A Ruse to win a woman's heart. *Essay* 423, p. 609.

See also WIVES (2).

3. SATIRES ON.

- The sorting of a suit of ribbons is reckoned a good morning's work with ordinary women. 19-2-3.
- Affectation. *Essay* 66, p. 107.
- Riding Habits. *Essays* 104, p. 160; 435, p. 624; also, 482-2-7; 695-1-6.
- Petticoats. 192-1-2.
- Frowardness only holds out for a month. 257-1-3.
- Head dress. *Essay* 265, p. 379.
- Haughty Beauty and Old Age. *Essay* 301, p. 432.
- A Woman's Diary. *Essay* 323, p. 469.
- The Looking-Glass. *Essay* 392, p. 570; also, 472-1-5.
- A peculiar, undefinable weakness of the Sex. *Essay* 423, p. 609.
- Spite in letters. 708-2-2 to 5.
- Their most precious possessions. Honeycomb's Dream. *Essay* 499, p. 711.
- Dress generally. *Essay* 129, p. 194.
- The Satire of Simonides. 302-1; 302-2.
- Seldom ask advice before they have bought their wedding-clothes. 680-2-1.
- Power of the Tongue. *Essay* 247, p. 351.
- Fondness for foreign languages. 389-2-1; 398-1-6; 424-2-4.
- Their ways in shopping. 490-1-3; 650-2-2.

See also WIVES (1).

4. AGREEABLE TYPES.

- Milton's Eve. 142-2-1, 2.
- Miss Liddy. Natural, agreeable. 442-1-2.
- Modesty and simplicity. 213-2-2.
- Emilia, a sketch of an ideal. *Essay* 302, p. 433.
- Leonora, a woman of leisure. 63-1.
- The qualities of a good woman. 214-1-4.
- Models. 28-1-3; 127-2-5; 214-1-3.

See also WIVES (3).

5. OTHER TYPES.

- Selfish and vain. 28-2-1.
- Vain women of fashion. *Essay* 254, p. 363; also, 423-2-1.
- Censorious; "outrageously virtuous." 351-2-5; 380-1-4.
- Masterful. Lady Anvil. *Essay* 299, p. 429.
- Ungrateful backbiters. 348-1-2.
- An iniquitous creature. *Essay* 437, p. 627.
- Reading misfortunes of neighbours as judgments. 691-1-2.

Women—continued.

- Ensnaring artifice. *Essay* 492, *p.* 703.
- Poor and proud. 420-2-4.
- Scandalmongers. *Essay* 457, *p.* 654; also, 615-2-1.
- Mischief-makers. *Essay* 272, *p.* 390.
- Busybodies. 292-2-2.
- Butterflies. 219-1-3.
- Deceitful, hollow, attractive. 214-1.
- Wayward. 204-2-2.
- Kate Willow, a spiteful beauty. 180-2-1.
- Masculine, horsey. 93-1-5.
- Inconstant. 609-1-5; 609-2-1 to 3.
- Affected. *Essay* 66, *p.* 107; also, 213-2-3,4; 298-1-2; 407-1-1; 734-1-1.
- Matchmakers. *See* M.
- "Fine Women." No enduring them. 139-1-1.
- She-Romps. *Essay* 217, *p.* 312.
- Cards—Prayers—Cards. 128-1-1.
- See also* IDOLS; PICTS; WIVES (4).
- 6. SOME INSTANCES OF WEAKNESS NOT MENTIONED ABOVE.
- Vanity. *Essay* 79, *p.* 127; also, 302-2-3.
- Love of admiration. 64-1-1; 118-2-4,5.
- Passion for dress and show. *Essay* 15, *p.* 27.
- Curiosity. 146-1-2; 250-2-3,4.
- Love of secrets. 281-1-2.
- Struggles for precedence. 181-2-1.
- Spite. *Essay* 80, *p.* 128; also, 228-2-2; 708-2-2 to 5.
- Valets-de-Chambre. Bed Visits. *Essay* 45, *p.* 75.
- *Juv. Sat. vi.* 361.
- "But womankind, that never knows a mean, Down to the dregs their sinking fortunes drain: Hourly they give, and spend, and waste, and wear, And think no pleasure can be bought too dear."—*Dryden. Motto to Essay* 295.
- 7. THEIR CONVERSATION.
- Power of the Tongue. *Essay* 247, *p.* 351.
- Eloquence of tears and fainting-fits. 360-1-3.
- A lady Fox-hunter. 93-1-5.
- Indelicacy. 312-2-5; 431-1-2.
- Loquacity. 794 2-1.
- Turns on the outsides of things. 27-2-4.
- 8. THEIR PLACE.
- In ancient Greece. 131-2-8.
- In Rome. 132-1-1.
- Advice of Pericles. 132-1-2.
- Their true place and power. *Essay* 53, *p.* 87; also, 499-2-3.
- Not in Politics. *Essay* 81, *p.* 131; also, 93-2; 439-2-4; 623-1-1; 623-2-2.
- 9. GENERALLY.
- Dangerous wiles. Sir W. Raleigh on. *Essay* 510, *p.* 726.
- Manners, not dress, their true ornaments. 389-2-1.
- Tears and fainting-fits. Their force. 360-1-3.
- Woman-haters. 304-2-3; 753-2-4.

Women—continued.

- Education. 150-2-2,3; 345-2-3; 454-1-2 to 4.
- Learned women. 173-1-1; 553-2-5.
- Ways in shopping. 490-1-3; 650-2-2.
- Fondness for foreign languages. 389-2-1; 398-1-6; 424-2-4.
- "Lump of the sex made up of thought-less creatures." 11-1-3.
- Riding-Habits. *See* R.
- Face-painting. *See* PICTS.
- Behaviour of men to. *See* BEHAVIOUR.
- Behaviour at Church. *See* BEHAVIOUR.
- Relations of the Sexes. *See* SEXES.
- Employment in Needlework and Tapestry. *Essay* 606, *p.* 852.
- Unfortunates. *Essays* 190, *p.* 275; 266, *p.* 380; 274, *p.* 393; also, 151-2-3; 752-2-1.
- A beautiful woman. Aristinetus's description. 100-2-2.
- A way with unwelcome visitors. 43-1-2,3.
- Their nature. *Essay* 128, *p.* 193.
- An old woman. Description of. 178-2-2,3.
- The chief point of honour in. *Essay* 99, *p.* 155.
- Books for. *Essays* 31, *p.* 61; 92, *p.* 145; also, 128-1-1.
- The Cement of Society. Solitude unnatural. 231-2-2.
- Physical exercise. 236-1-2,3.
- A caution against men. 286-2-3,4.
- Their origin. Plato's theory. 304-2-n.
- Fear of shame. Strength of. 331-1-6.
- Pet animals. 500-2-2.
- The hours they kept. 568-1-2.
- French women. 398-1-3.
- A female doctor. 778-1-n.
- Toilet. Locating a patch. 470-1-3.
- Naked shoulders. 627-2-4; 628-1-1.
- Slanderers of. *Essay* 390, *p.* 567; also, 769-1-1.
- "Woman's Man." *Essays* 154, *p.* 225; 156, *p.* 228; also, 122-1-5; 193-2-1 to 5; 219-2-1; 231-2-2; 232-1-2.
- Religion. 78-1-3; 128-1-1; 288-1-2; 516-2-3. *See also* BEHAVIOUR (AT CHURCH).
- At the play. *See* THEATRES.
- "The Silent Woman." *p.* 193.
- 10. CROSS-REFERENCES.
- AMAZONS; ASPASIA; BEAUTIES; BEAUTY; BLUESTOCKING; BLUSHING; BEHAVIOUR; CHASTITY; CHILDREN; COMPLEXION; CONFIDANTS; COQUETS; COURTSHIP; DANCING; DAUGHTERS; DEMURRERS; DRESS; FANS; GAMBLING; GIGGLERS; GIRLS; GLUTTONS; GOSSIPS; HAIR; HEIRESSES; HEROINES; IDOLS; JEZEBEL; JILTS; LADIES; LETTERS; LONGINGS; LOVE; MAIDS; MARRIAGE; MISTRESSES; MODESTY; MOTHERS; MOTHERS-IN-LAW; OLD MAIDS; ORANGE-WOMEN; PAINTING; PANDARS; PATCHES; PEEPERS; PETTICOATS; PICTS; PIN-MONEY; PREGNANCY; PRIGS; PROCURESSES; QUAKERS; QUEENS; ROMPS; SALAMANDERS; SALE; SCOLDS; SEDUCTION; SERVANTS; SEXES; SHREWS;

SLUGGARDS; SLUTS; SMALL-POX;
 SNUFF; SUICIDE; SWIMMING;
 SWINGERS; VAPOURS; WIDOWS;
 WITCHES; WIVES.

Wood, Babes in the. *Essay* 85, p. 137;
also, 262-1-2.

Woodman, The. *See* TREES.

Woodstock, Oxfordshire. 358-2-n.;
 524-1-2n.; 824-2-9.

Woolston, Thomas. 575-2-n.

Worcester and Worcestershire.

163-2-n.; 168-1-4; 378-2-n.; 737-1-1.

Worcester, Marquis of. 616-2-n.

Words.

1. *Generally.*

2. *Particular.*

1. *GENERALLY.*

— Sounds of different languages compared.
 201-2-2.

— Adulteration of the English Language.
Essay 165, p. 241.

— The transcripts of ideas. 242-2-2.

— Verba valent ut nummi. Words are like
 money. 160-1-3.

— Contraction. 409-2-5.

— Archaisms. 409-2-6.

— Coinage of new words. 409-2-7.

— Jingling in Milton. 427-2-4.

— The need of words for thought. 553-2-1.

— Effect on the imagination. 601-1-2 to 4.

— Sibilants in the English language.
 201-2-5,6.

— *Hor. Ars Poet. v.* 48.

— "If you would unheard-of things ex-
 press,

Invent new words; we can indulge a muse,
 Until the licence rise to an abuse."

— *Creech. Motto to Essay* 165.

— *Hor. 2 Od. ii.* 19.

— "From cheats of words the crowd she brings,
 To real estimates of things."

— *Creech. Motto to Essay* 429.

See also ABBREVIATION; AMBIGUITY;
 DEFINITION; DELICACY; LANGUAGE;
 MONOSYLLABLES; NICKNAMES;
 PHRASES; SIBILANTS; SLANG; SPEL-
 LING; TITLES.

2. *List of Words* noted as being of possible
 interest, either for definition or from usage,
 or as otherwise throwing light on their
 history.

Amuse. 465-2-5; 804-1-4.

Bagnios. 483-1-2; 483-2-2,3.

Balloon. 76-1-4.

Barnaby Bright. 870-1-4n.

Bassas (Turkish). 40-1-1.

Bench, Free. 870-1-2.

Bienséance. 234-2-1.

Bilk. 711-1-1.

Bincum Bancum. 870-1-3.

Black-a-Moor. 104-2-2.

Brats. 685-2-2.

Brawl. (A dance.) 109-2-2.

Brideman. 198-1-2.

Bull-Beggars. 507-1-3.

Bursten. 636-1-1.

Words—continued.

Cant. *See* that Heading in body of
 this book.

Carbonado'd. 470-2-3.

Caricatures. 763-2-3.

Cat-a-mountain. 55-1-2.

Cat-Calls. *Essay* 361, p. 527.

Chamberlain. 197-2-3.

Champers. 620-2.

Chance-Medley. 359-2-4.

Chap. 645-1-2.

Chat. 743-2-1.

Cheapen. 469-2-3; 490-2-1; 589-1-2;

797-2-5

Chicken (in age). 311-2-1.

Chuck-Farthing. 667-1-3.

Chum. 864-2-1.

Club-Law. 341-2-6.

Cocksure. 866-2-15.

Collation. (A meal.) 592-2-2.

Commode. *See* that Heading in body
 of book.

Cope (of fire). 484-2-2.

Cot-quean. 690-2-1.

Crack, A. 356-2-2.

Crincum Crancum. 870-1-3.

Crowder. 114-1-3.

Cully. 17-1-3; 696-1-2.

Cully-Mully-Puff. 529-2-1.

Cunning. 197-1-2.

Cutters. 319-1-2.

Darlings. 726-2-1.

Delicacy. 411-1-2.

Deputation. 749-1-1.

Deshabîlé. 81-2-3.

Deshabille. 434-2-3.

Devotée, A. 516-2-3.

Domestics. 163-1-5.

Doodle, Timothy. 348-2-3.

Dumps. 257-2-1.

Dunce. 341-2-n.

Emporium. 112-2-2.

Entire. 13-2-2.

Equipage. 151-2-2; 198-1-1; 350-1-2;

402-1-1.

Esq., Title of. 221-2-4; 749-2-1.

Essays. 681-1-3.

Expresses. 600-2-2.

Fardel. 797-1-2.

Feare, My. 259-2-n.

Fleer. 198-1-2.

Florence. 546-1-1.

Foil. 139-1-4.

Fustian, in speech. 67-2-3.

Galimatias. 395-1-3.

Gallanting a fan. 159-2-2; 200-2-3.

Galligaskins. 738-2-1.

Gasconade. 710-1-4.

Genteel. 669-1-4.

Gewgaws. 155-1-1.

Gins, Fox. 473-1-2.

Go-Cart. 167-2-2.

Goodest. 431-1-2.

Goodman. 802-2-4.

Grannum. 873-1-2.

Grimaldi. 25-1-2.

Grimalkin. 305-1-7.

Gusto. 348-1-1.

Hackney'd. 348-2-2.

Hasped. 198-2-1; 227-1-4.

Words—continued.

Heads. (Hats.) 376-2-4
 Helter-skelter. 396-2-1.
 Herring, Pickle. 812-2-2
 Hipped. 407-2-3.
 Humanity. 329-2-1.
 Hum-drum. 17-2-6.
 Hummums. 507-2-5n.
 Hunks, a close. 378-1-1.
 Hussa. 152-2-1.
 Hussy. 180-2-1.
 Implex. 426-1-2.
 Indoles. 220-2-3.
 Inkle. 79-1-6.
 Invader (of Constables). 396-2-1.
 Jackanapes. 430-2-3; 449-1-3.
 Jack Catch. 719-2-1.
 Jack Puddings. 79-1-5.
 Jack Sprat. 126-2-5.
 Jacobus, A Family. 680-1-1.
 Jean Pottages. 79-1-5.
 Jet, The agreeable. 398-1-4.
 Jetting Coat. 167-1-3.
 John-Apple. 86-2-1.
 Jolly. 177-2-2; 694-2-2.
 Junket, Junketing. 429-1-2; 667-1-3.
 Kitt. A fiddle. 635-2-2.
 Lacqueys. 141-1-2; 689-1-3.
 Limbeck. 101-2-3.
 Loose, To give a. 703-2-1.
 Lumpish. 631-1-2.
 Make-bates. 203-2-1; 292-1-3.
 Maxims. 122-1-5.
 Minute (Memorandum). 77-1-2;
 761-1-2.
 Modish. 158-2-4; 181-1-3; 192-2-1;
 194-2-1.
 Moppet. 397-2-1.
 Mountebank. 40-1-1; 369-2-n.
 Needful, The. 724-2-3.
 Nicknames. 348-1-2.
 Noddle. 79-1-3.
 Noddle-case. 738-2-1.
 Nonsense. 59-1-3, 4.
 Nooning, A. 117-2-3.
 Novels. *See* N.
 Officious, -ness. 200-2-1; 228-2-1;
 307-2-4.
 Oneirocritic. 720-1-5.
 Ordonnance. 785-1-1.
 Paragrams. 99-2-7; 100-1-2.
 Paranomasia. 100-1-2.
 Parlour. 338-1-1; 360-1-3; 375-2-1.
 Persico. 478-2-1.
 Philomot. 379-2-2.
 Phiz, The. 738-2-8.
 Pickle. (Condition.) 434-2-3.
 Pickle-Herrings. *See* P.
 Pickthank. 390-1-2.
 Pipes. (Throat.) 387-1-1.
 Pitty-Pat. 717-2.
 Plocé. 100-1-2.
 Plumb. £100,000. 515-2-4n.; 644-1-1.
 Posse, The. 864-1-4.
 Pretty. 217-2-1; 373-1-3; 684-2-5;
 747-1-3.
 Prevent. 877-2-5.
 Prig, An old. 794-2-4.
 Prosopolepsia. 138-2-3.
 Proveditor. 723-2-2.

Words—continued.

Pryke, A. 854-1-2.
 Public-House. 227-2-1.
 Pulvil. 738-2-1.
 Pulvillios. 104-1-1.
 Pumps. 145-2-4.
 Puss. (Hare.) 177-2-4.
 Put, A. 376-2-2; 526-1-1; 558-2-4.
 Quadrate. 393-1-5.
 Quean, A Cot. 690-2-1.
 Quorum, The. 737-1-1; 793-2-2;
 800-1-4; 6-1-1
 Race, The Human. 451-1-n. ^{2/3} _{2/3} ^{1/4} _{1/4} ^{1/2} _{1/2} ^{3/4} _{3/4} ¹ ₁
 Raggamuffins. 725-1-1; 742-2-1.
 Rakeshames. 725-1-1.
 Rant. 346-2-5.
 Ranters. 695-2-1.
 Rants. 67-2-3 to 5.
 Rary-show. 52-1-1.
 Reconnoitre. 241-2-4.
 Redoubted. 482-2-3.
 Rendezvous. 200-2-3; 201-1-3.
 Rotonda. (Petticoat.) 192-2-4.
 Sallet. 592-2-2.
 Saudades. 294-2-n.
 Saxon, A West. 808-2-4.
 Scamperer. 396-2-1.
 Scaramouches. 40-1-1; 61-2-1; 134-1-4;
 406-1-7.
 Scowrrers. 58-2-n.; 396-2-1; 471-1-2;
 848-1-2.
 Scranchers. 620-1-1.
 Scratch, The Political. 807-2-3.
 Scrivener. 515-2-4.
 Scrutore. 272-1-3.
 Scuttle, An easy. 762-2-1.
 Sevensnight. 119-2-2; 217-1-2; 717-1-2.
 Skittish. 272-1-3.
 Smart (piece of writing). 824-2.
 Smarts. 633-1-3.
 Smoking a person. 146-2-4; 489-1-4;
 525-1-1.
 Smoky disposition. 198-2-2; 462-2-1.
 Smug. 616-2-1.
 Sorites. 342-1-5.
 Sothades. 294-2-3.
 Spark, A wealthy. 645-1-1.
 Sparkishly. 107-1-2.
 Squabb, A. 753-1-1.
 Squirr. 124-1-3.
 Stationers. 438-2-3.
 Strapado. 725-1-2.
 Strop. 616-2-1; 725-2-3.
 Strutting. 229-1-4.
 Superannuated. 119-2-4.
 Supernumerary. 43-1-4.
 Sweaters. *See* S.
 Swop. 798-1-3.
 Table-book. 135-1-1.
 Tacker. 277-1-2.
 Tansy. 173-2-1.
 Taste. 590-2-3, 4; 591-1-2.
 Taw. 534-1-4.
 Tester. 864-1-2.
 Tetrachtys. 317-2-3n.
 That. 126-2-5; 129-2-3.
 Tipping the Lion. 471-1-1; 482-2-9;
 507-2-3.
 Tipping the wink. 356-1-1.
 Toasts. 380-2-1; 397-1-2; 555-1-3.

Words—continued.

- Trapsticks. (Legs.) 798-1-3.
- Treillage. 682-2-1.
- Trow. 224-1-2.
- Twist. 459-1-9.
- Under-Citizen. 262-1-2.
- Urinals. 233-1-3.
- Vernacular. 241-2-4.
- Wash-balls. 357-2-3.
- Whet, A. 117-2-3.
- Whetters. 319-1-2.
- Which. 126-2-5; 129-2; 202-1-5.
- Whiffers. 763-1-4.
- Whimsies. 363-2-2.
- Whisk. (Whist.) 118-1-4; 349-1-1.
- White-pot. 167-2-2.
- Who. 126-2-5; 129-2.
- Whom. 202-1-5.
- Wiseacre. 205-2-5.
- Yard Land. 471-2-2; 477-1-2.
- Yeoman. 185-2-2.
- Youthier. 425-1-5.

Work. Providence furnishes materials, but expects that we should work them up ourselves. 175-2-2.

- Felicity consists in action. 176-1-5.
- Bayle. 14 hours a day for 40 years. 183-2-n.
- Alternation of Business and Pleasure, Labour and Rest. 332-1-1.
- Its necessity. 339-1-2.
- Freedom from financial embarrassment. 413-1-4.

- Thoroughness. 419-2-1.
- Seneca's practice. 457-2-4.
- The mind uncumber'd plays. *Motto to Essay* 597.

See also ACTIONS; AIM; APPLICATION; BUSINESS; CALLING; CAPACITY; DUTY; EXERCISE; HABIT; HEALTH; IDLENESS; INDUSTRY; LABOUR; LEISURE; OCCUPATION; OPPORTUNITY; PLODDING; POSSIBILITIES; PROCRASTINATE; PURPOSE; TIME; TRIFLES.

Workhouse, London. 132-2-n.

Works, Faith and. *Essay* 459, *p.* 656; *also*, 663-2-1; 665-2-2.

World, The. "Knowledge of the World." 162-1-1; 348-2-2.

- An Inn. 314-2-6; 416-1-3,4.
- A Theatre. 314-2-7; 542-2-2; 543-1-1.
- A transcript of God's Ideas. (Aristotle.) 242-2-2.

World—continued.

- Its subservency to Man. 563-2-3.
- Retreat from. 377-1-1; 665-2-3,4; 666-1.
- More apt to censure than to applaud. 367-1-2.
- Plurality of Worlds. 739-1-2n.
- Spiritual Worlds. *See* SPIRITS.
- Judgments of the World. *See* OPINIONS.
- Future World. *See* DEATH; FUTURE; HEREAFTER.

See also GOD; LIFE; PROVIDENCE.

Worriers, The. A Type of shopkeeper.

Worship, Religious. *See* GOD; RELIGION.

Worth. In Men. Estimates of. *Essays* 248, *p.* 352; 610, *p.* 856.

— A man of a warm and well-disposed heart with a very small capacity, is highly superior in human society to him who with the greatest talents is cold and languid in his affections. 773-2-3.

Wortley, Hon. Edward. 116-2-n.

Wrangling. 611-1-3.

Wreckers. 422-1-2.

Wrestling. 235-2-2; 236-1-5; 321-1-4; 623-1-3; 716-2-2; *Motto to Essay* 161.

Wretched, The. Admiring the. 10-2-3.

See also AFFLICTION; MISERY; TROUBLE UNHAPPY.

Writers. *See* ANONYMOUS; AUTHORS; DRAMATISTS; ESSAYS; FICTION; GREECE; JEWS; LATIN; PINDARIC; POETS.

Writing. Curiosities in Caligraphy. 95-2-4

- A girl's education. 479-1-1.
- Telling the Future by. 719-2-3.
- In Mexico at the time of Spanish Conquest. 600-2-2.
- With the feet, 809-2-4.
- Cacoethes scribendi. *Essay* 582, *p.* 825.

See also SHORTHAND.

Writings—Literary Works. Descriptive. *See* DESCRIPTION.

— Letter writing. *See* LETTERS.

See also BOOKS; COMPOSITION; LITERATURE; TASTE.

Wrong, Apologising for. *See* FAULTS.

Wyatt, Rev. Mr. Master of Felsted School. 441-1-n.

Wycherley. 319-2-n.; 340-1-n.; 381-2-in. 517-2-in.

X.

Xantippe. 258-1-2; 351-2-4; 686-1-2; 695-1-7; 853-2-4.

Xenophon. Allegory his favourite kind of Fable. 267-1-2.

- Mention in Steele's Dream of Parnassus. 732-2-2.

Xenophon—continued.

- Quotations. 246-2-4; 271-2-2; 491-2-2; 517-1-2; 764-2-3.

Ximena. A Play. 776-2-in.

Y.

- Yaratilda.** Wife of Marraton. The Indians' Heaven. *Essay* 56, *p.* 91.
- Yard-Land.** 471-2-2; 477-1-2.
- Yarico.** The Indian Maid. A story of villainy. 21-1,2.
- Yawning Competition.** 262-1-3.
- Yeoman, A.** 185-2-2.
- Yeoman of the Guard.** 167-1-3.
- Yorke, Philip.** A contributor to the Spectator. 533-2-n.
- Yorkshire.** John Harrison, an inventor. 616-2-n.
- Yorkshire Feast. Tillotson's sermon at. 657-2-n.
- Calverley. 163-2-n.
- Scarborough. 226-1-2.
- Sedbury. Mr. James Darcy of. 231-1-2.
- Spalsworth. 125-1-n.

Yorkshire—continued.

- York. 425-1-5; 445-1-1; 477-2; 478-1-4.
See also TROTT, JOHN.
- Young, Dr. Thos.** Milton's Tutor. 705-2-n.
- Youth.** To Youth the greatest reverence is due.—*Juvenal.* *Motto to Essay* 330.
- Dangerous tendency in schools to extinguish its fires. 590-1-3.
- Claims of Seniority in matters of opinion. 489-2-2.
- Youth and Age. Their pleasures compared. *Essay* 153, *p.* 224.
- Public behaviour of Spartans. 517-1-2.
- A figure of. 432-2-7.
- Precocity in vicious courses. A lament. 514-1-2.
- Encouragement of. *Essay* 484, *p.* 692.
- Guidance of. *Essay* 330, *p.* 480.
- See also* DEATH; EDUCATION.

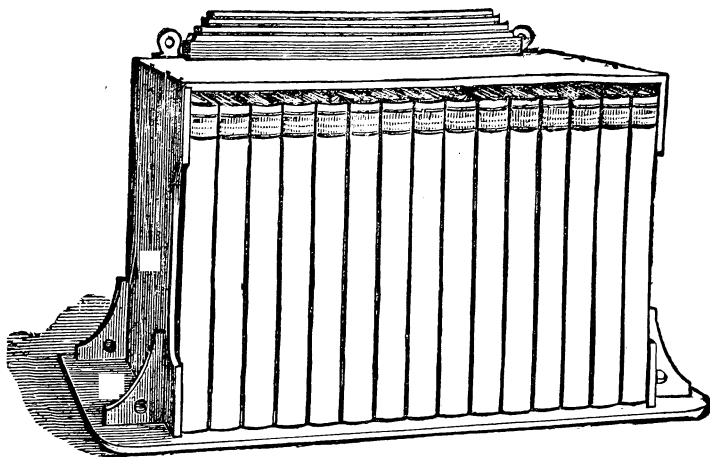
Z.

- Zany** of his Age. Orator Henley. 575-1-n.
- Zeal,** Intemperate and Bigoted.
- Generally. *Essay* 185, *p.* 269; *also*, 579-2-5.
- In Religion. 657-1-10,11.
- In Politics. *See* PARTIES.
- See also* BIGOTRY; PERSECUTION.

- Zealand.** A story of. *Essay* 491, *p.* 701.
- Zimri.** Dryden's sketch of a stubborn and unstable man. 237-2-5; 318-2-2.
- Zoilus.** 401-1-2n; 482-1-4.
- Zopyrus.** A physiognomist. His judgment on Socrates. 138-2-n.

THE END.

Fifteen Volumes in an Oak Bookcase.



MORLEY'S UNIVERSAL LIBRARY.

Price One Guinea and a Half.

MORLEY'S UNIVERSAL LIBRARY.

SIXTY-THREE VOLUMES, 1/6 EACH, CLOTH; OR, HALF-PARCHMENT GILT
TOPS, 2/-.

"Marvels of clear type and general neatness."—DAILY TELEGRAPH.

1. SHERIDAN'S PLAYS.
2. PLAYS FROM MOLIERE.
3. MARLOWE'S FAUSTUS AND GOETHE'S FAUST.
4. CHRONICLE OF THE CID.
5. RABELAIS' GARGANTUA, AND THE HEROIC DEEDS OF PANTAGRUEL.
6. THE PRINCE. By MACHIAVELLI.
7. BACON'S ESSAYS.
8. DE FOE'S JOURNAL OF THE PLAGUE YEAR.
9. LOCKE ON TOLERATION AND ON CIVIL GOVERNMENT; WITH SIR ROBERT FILMER'S PATRIARCHA.
10. BUTLER'S ANALOGY OF RELIGION.
11. DRYDEN'S VIRGIL.
12. SIR WALTER SCOTT'S DEMONOLOGY AND WITCHCRAFT.
13. HERRICK'S HESPERIDES.
14. COLERIDGE'S TABLE TALK, Etc.
15. BOCCACCIO'S DECAMERON.
16. STERNE'S TRISTRAM SHANDY.
17. CHAPMAN'S HOMER'S ILIAD.
18. MEDIÆVAL TALES.

